

【 佛祖道影白話解 】

四十四世佛印了元禪師 (續)

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-FOURTH GENERATION:

Dhvana Master Fo Yin Liao Yuan (CONTINUED)

宣公上人講於一九八五年三月十四日

LECTURED BY THE VENERABLE MASTER ON MARCH 14, 1985

國際譯經學院記錄翻譯

TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION



贊曰

中楞嚴毒。死開先甕。
 利齒獠牙。諸方頭痛。
 侮聖欺賢。撈龍打鳳。
 描得師真。笑破世夢。

「中楞嚴毒」：他讀《楞嚴經》開了小悟，這時候，再想叫他不讀、不研究，也辦不到了；他就是一頭往前去精進，好像人吃了麻醉藥、毒品，再怎麼戒，還是要吃。所以比方是「中楞嚴毒」。

「死開先甕」：他在開先寺繼承了暹道者的法脈，牢牢守住這個正法，就好像死守在甕裏，不離開這個法了。甕，是一種小口大肚的容器，東西裝進去很容易，拿出來就難了。

「利齒獠牙」：他口才很好的，你無論

A verse in praise says:

**Poisoned by the Shurangama,
 He died in a crock at Kaixian Monastery.
 His sharp teeth and fierce claws
 Gave people everywhere a headache.**

**He insulted the Sages and bullied Worthy Ones,
 Fished up dragons and shot down phoenixes.
 The portrait captured the true essence of the Master;
 With a laugh he shattered this worldly dream.**

Commentary:

Poisoned by the Shurangama: he gained a small enlightenment while reading the *Shurangama Sutra*. It was impossible to ask him to stop then. He went ahead and cultivated vigorously. It is like people on drugs: no matter how you try to stop them, they still want to take drugs. This is the metaphor in the phrase “poisoned by Shurangama”.

He died in a crock at Kaixian Monastery. He inherited the Dharma lineage from Dhvana Master Xuandao at Kaixian Monastery and held firmly to this proper Dharma. It was as if he stayed in a crock and never came out. This crock had a small mouth and big belly. It was easy to put stuff in but hard to get it out.

His sharp teeth and fierce claws: he was very good at debate. No matter what theory or principle you held, he could overthrow it. His teeth were sharp as those of a ferocious animal and could tear anything up. Famous scholars such as Su Dongpo often lost to

什麼論、什麼宗，他都能破，可以說是辯才無礙；就好像猛獸的牙齒，什麼都咬得下、什麼都撕得破。連蘇東坡這麼有名的大學者，都常常辯輸他；所以「諸方頭痛」：各方各界，一提起這位佛印禪師，很多人都很頭痛的。

「侮聖欺賢」：他能言擅辯，辯得一些個世間的聖賢，像被欺侮了似的，都啞口無言了；「撈龍打鳳」：也辯得那些個人中的龍鳳，像落水狗似的，都無精打采了。

「描得師真」：佛印禪師圓寂時的面容，示現了他的本來面目。「笑破世夢」：他這會心一笑，好像把世間的迷夢笑破了、沒有了。

或說偈曰

佛印禪師印佛心 東坡居士坡東林
生具鬚髮丈夫相 長讀經史經典墳
楞嚴徹悟堅固定 法華照了權實文
一笑而化無所住 四維上下任縱橫

「佛印禪師印佛心」：這位禪師叫「佛印」，佛給他印證的。爲什麼佛要給他印證？又印證什麼呢？就是印證他是個開悟的人。開悟的人和不開悟的人，又有什麼分別呢？沒有什麼分別。開悟的人也要吃飯、也要穿衣、也要睡覺；不過他是「終日吃飯未吃一粒米，終日穿衣未穿一縷紗」，終日睡覺，他也是和醒著是一樣的，所以和人不同。就是人所願意做的事情，他不會去做的，他知道這一切是虛妄的、假的，一切都是眾生在顛倒、執著；那麼他就不顛倒、不執著、不虛妄、不追求假的了。他內裡邊也無所缺了——什麼都不缺，可也什麼都不多，已經夠了，多也不多、少也不少了！所以「無欠無

him in debate. Thus he **gave people everywhere a headache**. Many people would get headaches as soon as Dhyana Master Fo Yin's name was mentioned.

He insulted the Sages and bullied Worthy Ones. He was such a good debater that he humiliated and left speechless many worldly saints. **He fished up dragons and shot down phoenixes.** Those people were the “dragons and phoenixes” among humankind, yet they were still beaten by him like dogs in water.

The portrait captured the true essence of the Master. Dhyana Master Fo Yin's expression when he entered the stillness revealed his original true appearance. **With a laugh he shattered this worldly dream.** His smile of understanding was like the smile upon waking up from this worldly dream.

Another verse in praise says:

**Dhyana Master Fo Yin (Buddha Seal) was sealed
by the Buddha's mind.
The layman Dongpo hobbled in the Eastern Grove.
At birth he was replete with hair and beard: features of
a great man;
As he grew up, he mastered the histories and classics.**

**Completely penetrating the Shurangama,
he obtained a durable samadhi.
The Dharma Flower's text clearly set forth the
actual and provisional teachings.
With a smile he passed on, not abiding anywhere.
He roamed freely in the four directions, above and below.**

Commentary:

Dhyana Master Fo Yin was sealed by the Buddha's mind. The name of this Dhyana Master is Buddha Seal. The Buddha “sealed” his certification, verifying his enlightenment. What is the difference between an enlightened and an unenlightened person? There is no great difference. An enlightened person still has to eat, wear clothes, and sleep. The only difference is that:

He eats all day, but hasn't eaten a single grain of rice.

He wears clothes all day, but hasn't worn a single thread.

He sleeps all day, but is as if awake.

That's how he differs from other people. What most people like he will not do. He knows that everything is empty and false; everything is the confused attachments of living beings. Therefore he is not confused,

餘」，也不缺欠什麼，也不多什麼。

「東坡居士坡東林」：他和蘇東坡居士是好朋友，蘇東坡在江南，他在江北。無論有什麼事，蘇東坡都去請教佛印禪師，所以在波東邊，和佛印禪師好像是個鄰居。蘇東坡在前生，是個一隻眼睛的和尚，是個眇目僧；所以走路總是高高低低，不太平穩，總像是在山坡子上走路似的。或者他的腿也不良於行，所以叫「東坡居士」。我這個講法，你們沒有聽過吧？

「生具鬚髮丈夫相」：他出生就有鬚、有髮。小孩子一出生的時候，有的只有髮、沒有鬚。那麼他頭髮也有、鬍子也有。你看！這足見是個老頭陀轉生，捨不得剃鬍子、捨不得剃頭髮，就帶著鬍子、帶著頭髮來出生。他歡喜做男的，不歡喜做女的；所以來出生了，還要長一點鬍子。有人不願意做女人，你們聽到嗎？所以你們女人不要相信佛印禪師，他是一個不平等的人。他有「丈夫相」，歡喜做男人，不歡喜做女人；所以一出生，就有鬍子。若沒有這個執著，怎麼會這樣子？你想想，這個執著很大的。佛印禪師現還在的話，我也要這麼樣說他：「不是男女平等的一個人！」

「長讀經史經典墳」：長大他讀詩書，四書、五經，都是過目成誦。經典墳，因為他過目成誦，所以對於三墳、五典——這是古來中國的書，讀書讀得少的人，多數都沒有看過；可是他對這些書都很精通的，三墳他也精通、五典他也精通。所以古來蘇老泉不是說過：「讀得書多勝大丘。」讀的書，像一個大山那麼樣子；這個大山，不是一定大的山，是大的小山包。「不須耕種自然收」，也不需要耕田，到時候我就收割。你看看！這是個懶人才是這樣子。蘇老泉一定是個

not attached, and not pursuing what is illusory. There is nothing lacking inside, and nothing extraneous. He has enough. There is neither too much nor too little. He does not have any deficiency or excess.

The layman Dongpo (Eastern Slope) hobbled in the Eastern Grove. The Dhyana Master was a good friend of the Layman Su Dongpo, the famous scholar. Su Dongpo lived in Jiangnan, the south side of the river, while the Dhyana Master lived in Jiangbei, the north side of the river. If he had any problems, Su Dongpo would always consult Dhyana Master Fo Yin. It was as if he were staying on an eastern slope, and being a neighbor of the Dhyana Master. In his former life, Su Dongpo was a monk who was blind in one eye. Therefore when he walked he probably limped a little bit. He might not have walked with great ease. At any rate he called himself Layman Eastern Slope. You probably have never heard such an explanation as this.

At birth he was replete with hair and beard. Some infants are born with hair, but rarely with a beard. However, this Dhyana Master was born with both hair and a beard. It was proof that he was an old ascetic—he could not bear to shave off his hair and beard, and brought them along with him in this rebirth. There is another way to explain this: since he wanted to be a man, not a woman, in this life he was born with a beard. Therefore, you women should not believe in Dhyana Master Fo Yin. He did not favor equal rights. He was not into women's liberation. The hair and beard were the **features of a great man**. He wanted to be a man, not a woman. Otherwise, why would he have such an attachment? Think it over. This was a huge attachment. Even if Dhyana Master Fo Yin were right here, I would still tell him this to his face. He did not believe in equal rights between men and women. He would most certainly have opposed women's liberation.

As he grew up he mastered the histories and classics. He committed them to memory upon reading them over only once. In ancient China, there were treatises composed by the Three Kings and the Five Rulers. Many scholars have never read these works. But the Dhyana Master had completely mastered them. He was well-versed in them. The Song scholar Su Laoquan (Su Dongpo's father) wrote this verse on learning:

The books I have studied are so many,
they could be piled up like a hill.
Not needing to plant my fields, the harvest comes
naturally on its own.

He said that if one read a pile of books, as high as a hill—but not a big mountain—then, without having to cultivate the land, he would still enjoy a harvest. This proves that Su Laoquan must have been a lazy man.

懶漢！。「日間豈恐人來借」，白天也不怕人來和我借，這個書在我肚子裡，借也借不走。「晚上那怕賊來偷」，晚上賊來偷，也偷不去的。「東家有酒東家醉」，在東家那兒有酒，我就到東家那兒醉去。

「到處逢人到處留」，到什麼地方有人，他一定要留讀書的人，誰求我的時候，他就要留我。「天旱蝗蟲無傷損」，天再旱，蝗蟲來，也沒有傷損。「快活洋洋到白頭」，很洋洋得意到白頭。這都是三墳、五典，讀了很多的書，諸子、百家，無所不通；所以說他「長讀經史經典墳」。

「楞嚴徹悟堅固定」：他對《楞嚴經》是開悟了！他「讀《楞嚴》有省」，有省，就是對那個道理開悟了。開悟什麼呢？就知道這個楞嚴的大定、堅固定。

「法華照了權實文」：讀《法華經》，他明白「為實施權，開權顯實」，權實的道理明白了。

「一笑而化無所住」：他和客人談談話，一笑就圓寂了；無所住，他就是一點執著都沒有了。

「四維上下任縱橫」：四維，就是「東、西、南、北」，加上「上、下」，就是「六方」。他願意到什麼地方去，就到什麼地方去；任縱橫，就是無拘無束、無掛無礙，誰也管不了他，他也不管誰。

In the daytime, I don't worry that people will come for a loan.
At night, why fear thieves who might come to steal?

"I don't have to worry about people coming to borrow these books from me, since they are stored away in my belly. At night, thieves won't be able to make off with those books either."

Wherever I can grab a bottle of wine, I will get drunk there.
Wherever I meet people, they invite me to stay as their guest.

If there's wine being served by a host family, I will go there and drink with them. When people meet with scholars, they like to ask for their help, and so they invite me to stay as their guest.

Droughts and locusts cannot harm me.
I'll remain a cheerful hero all the way into old age you will see!

Even if there are droughts, or plagues of locusts, it won't bother or harm me. I will remain a happy-go-lucky hero even though my hair turns white. This Dhyana Master mastered the treatises of the Three Kings and Five Rulers, as well as the works of numerous schools of thinkers in the late Zhou Dynasty.

Completely penetrating the Shurangama, he obtained a durable samadhi. He was enlightened to the *Shurangama Sutra*, and experienced the Great Shurangama *Samadhi*, the solid, durable *samadhi*.

The Dharma Flower's text clearly set forth the actual and provisional teachings. He also understood how the Buddha "bestowed the provisional for the sake of the actual in the *Dharma Flower Sutra*, and opened up the provisional to reveal the actual." He grasped the principles behind both the actual and provisional teachings.

With a smile he passed on, not abiding anywhere. He was right in the midst of conversing with a guest, when, with a smile, he entered the stillness. He did not abide anywhere, because he didn't have the slightest bit of attachment whatsoever. **He roamed freely in the four directions**, north, south, east, and west, **above and below**—the six directions. He was free to go anywhere he pleased, without restraint or impediments. Nobody bothered him, and he did not bother anybody.

