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LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-FOURTH GENERATION:

Dhyana Master Dao Chi of Yunju (CONTINUED)



這染污法，也是一種毒的，也可以說是魔法。現在你不要看這個世界科學進步，那個江希張早就說過，這個進步，你知道它叫什麼嗎？那叫「進毒」，把我們人類都進到那個毒素裡頭去了，越進越毒。人類也一樣，因為世界上人也太多，人太多所以就要中毒，大家同歸於盡。這些人都死光了，然後再出來新的。這個世界就是這樣子，唉！生、老、病、死苦，生、老、病、死苦；這個成、住、壞、空，成、住、壞、空，生、住、異、滅，就是這麼來回來回的輪轉。這個世界就是這個樣子，不然這世界人類又多，一天比一天多，一天比一天多，把這個世界都漲爆了，把地球都給壓沉到海底去了，所以這世界就會壞了。

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Commentary:

By the same token, defiled dharmas are also poisonous. They are demonic dharmas. You shouldn't think that the world is making progress in science. The thinker Jiang Xizhang early on remarked, "This kind of progress is actually retrogression – progressive poisoning." The further they advance, the deeper they get into the poison. As the world population multiplies and explodes, the human species will end up annihilating itself. After the human species is completely destroyed, a new strain will crop up. That's how the world is. There are the sufferings of birth, old age, sickness and death. The world undergoes the stages of formation, stasis, decay and emptiness, going back and forth. That's how the world turns. Otherwise, if the population continues to multiply and explode, eventually the whole planet will blow up and everyone will end up in the bottom of the ocean. That's why the world undergoes the period of destruction, too.

The verse in the *Lankavatara Sutra* continues,

**All dharmas are without a Dharma substance,
And so we say that all is made from mind alone.**

Everything manifests from your true mind.

Because of not seeing one's own mind...you do not understand and observe the workings of your true mind. Instead you apply effort on your false mind. For this reason, **one gives rise to discrimination.** You do not perceive your permanently abiding true mind, the pure nature and bright substance. Instead you work on your false, discriminating mind.

因為這個是「諸法無法體，而說唯是心」：說這一切都是不離自心。一切無論什麼事情都是你那個真心，在你真心的表現裡有這一些個東西。「不見於自心」：你不明白自己這個心，你不覺察到自己這個心，你也沒有領會到自己這個真心，你就在這妄心上來用工夫；「而起於分別」：因為你沒有見到自己的常住真心，性淨明體，你就在這個妄想分別上用功夫，所以而起於分別。那麼「可謂大慈大悲父」：佛在這《楞伽經》上邊，說這一首偈頌，真可以說是最大的慈悲，最大的哀憫我們眾生，真是我們眾生的一個大慈悲父。「如實極譚」：這是真真實實的一個最到家的所說的話，最到家的、最究竟的，再也沒有這麼究竟的。

他這麼說完了，「僧問如何是佛」：僧人問，怎麼樣才叫佛呢？這個僧人不認識佛，不知道什麼叫佛。出了家披著袈裟，吃佛教的飯，穿佛教的衣服，不認識佛。我們就問如何是佛？怎麼樣才叫佛？可見這一個僧人和我是差不多的，都是這麼糊里糊塗的吃飯，一天吃多少粒米也不知道，穿衣服穿多少縷紗也不知道。我也是什麼都不懂的一個人，這個僧人大約和我差不多。這個不認識本來面目，「師曰汝是阿誰」：他沒有問誰是佛，就問如何是佛。可是禪師以「你是誰啊？」回答，這個後邊的意思就是，一切眾生皆有佛性，皆堪作佛。哪一個眾生都是佛，你怎麼還不認識呢？意思就在這裡，你怎麼當面錯過，交臂失之呢？你自己本來自性是佛，為什麼你還要到外邊去找去呢？你為什麼不收拾本有的家當來利用它呢？這就是答覆他。

「師在東禪」：東禪寺是在湖北。湖北的黃梅東禪寺；「雙林」：雙林寺大約是在四川。「雲居」：雲居山在江西。

Dhyana Master Dao Chi concluded by saying, **“This is indeed the most true and utmost discourse of our greatly compassionate father!”** By speaking this verse for us, the Buddha is expressing the greatest compassion and pity for us living beings. He is truly our greatly compassionate father. And this is the most ultimate, most true discourse.

A monk asked, “What is the Buddha?” He did not recognize who was the Buddha. Having left the home-life and donned the sash, he ate the food of Buddhism and wore Buddhist clothes, yet he failed to recognize the Buddha. From his question you can see that the monk was very much like me. He was just as confused as I am: we don’t know how many grains of rice we have eaten, nor do we know how many pieces of thread there are in our clothing. I am also someone who doesn’t understand anything. This monk did not recognize his original face.

The Master replied, “Well, who are you?” The question was “What is the Buddha?” And the Master came back with the retort, “Well, who are you?” The meaning behind this is: “All living beings are endowed with the Buddha-nature. All can become Buddhas.” Every living being has the Buddha-nature. Why do you fail to recognize it? Why do you miss the opportunity that is right before your face? Your own nature is the Buddha. Why do you look for it outside? Why don’t you gather back your own family heritage and make good use of it?” That was the way the Master answered the monk.

The Master presided as abbot over three monasteries: Dongchan (Eastern Dhyana) in Huangmei, Hubei Province; **Shuanglin** (Twin Grove); and **Yunju** (Cloud Abode) Mountain where there is Zhenru (True Suchness) Monastery, in Jiangxi Province. He was abbot of those three monasteries.

His works include Essential Saying, prime selections of his sayings; Probing the Mysteries, a treatise on probing the most esoteric and wondrous principles; **and** Selected Topics from Successive Generations of the Ancients, and other works, **all of which are widely disseminated in the world.** They were very popular and respected works of that time.

A verse in praise says:

What is the Buddha?

Well, who are you?

The mind does not perceive the mind;

Where was there ever a separation?

A son born outside does not resemble the father.

My way has no sons.

Selected topics from the ancients:

Great kindness and great compassion.

大覺禪寺、真如寺都在雲居山。「三處住持」：在這三個叢林裡頭，他任住持。「著有語要」：他著作有語要，重要的言說道理。又有「搜玄」：他找這個最玄妙的道理。有語要集，有搜玄集，又有「拈古代別等集」：拈古代別集，還有其他文集，所以「盛傳於世」：都是當時很流行的，很為當時的人所重視。

贊曰

如何是佛 汝是阿誰
心不見心 何處分離
外生不肖 吾道無兒
拈古代別 大慈大悲

這個讚歎他的偈頌就這麼說：「如何是佛。汝是阿誰」：怎麼樣叫佛呢？他就答覆他說：「你是誰啊？」也就是一切眾生皆有佛性，皆堪作佛。你為什麼還不認識呢？你自己不認識你自己的本來面目，本來面目就是佛。所以佛教是最平等，誰都可以成佛，連蚊蟲螞蟻，像我這麼小的小動物都可以成佛的。

「心不見心」：可是人都是心不見心，自己的真心他不見，自己儘用妄想心，而不見著這個真心。「何處分離」：從什麼地方分別呢？分離了呢？你要覺察一下。

迷者就是眾生，覺者就是佛。佛就是一個大智慧者。佛並沒有什麼特別，佛就是具足大智慧。誰具足大智慧，能前知後知，上知萬古、下知萬世。能以無所不知，無所不曉的，那就是佛。一般人所不知道的，你能知道了；一般人所不明白的，你能明白，這樣子這就是佛。你能認識自心那就是佛。「外生不肖。吾道無兒」：從外邊抱來的孩子，一定和父母不一樣，長的不一樣；那外生不

Commentary:

What is the Buddha?/ Well, who are you? That was the Master's answer to the monk's question. "All living beings are endowed with the Buddha-nature. All can become Buddhas." Why do you fail to recognize this? Don't you recognize your original face? That is just the Buddha. Therefore, Buddhism is the most egalitarian teaching. Anyone can become a Buddha, even mosquitos and ants, even someone as tiny as me. **The mind does not perceive the mind.** Most people cannot perceive their true minds. Instead they use their false minds. **Where was there ever a separation?** Where did the rift arise, wherein relying on the true, one gave rise to the false? You should take good stock of this.

Confused, one is a living beings. Enlightened, one is a Buddha. The Buddha is one with great wisdom. He is not that special. He's simply endowed with great wisdom. The Buddha is someone who is replete with great wisdom, who can know things in advance and things of the past. Above, he knows the myriad ages past; below, he knows the myriad generations to follow. If someone reaches the place where there is nothing that he does not know and nothing that he does not understand, then he is a Buddha. The Buddha knows what most people do not know, and understands what most people do not understand. If you can recognize your own mind, then you can become a Buddha.

A son born outside does not resemble the father. An adopted son will certainly not be like his father. **My way has no sons.** I don't want sons or grandsons. **Selected topics from the ancients**—that's the name of his work. **Great kindness and great compassion.** This Dhyana Master was also very kind and compassionate.

Another verse says:

Cloud abode is lofty and steep;

The lion makes it his abode.

**Throughout successive generations, dragons and elephants
flourished in Jiangxi provice.**

**Master Dao's Dharma assemblies transformed
both monastics and laypeople.**

**The bright lamp illumined past and present,
piercing the dark void.**

**The Lankavatara Sutra seals the mind,
and opens the Proper Eye.**

Prajna, apart from appearances, takes across deluded beings.

**Kindness, compassion, joy, and giving are
the Four Measureless Minds.**

Beings from this and other regions all take refuge.

肖吾道無兒。我這個道沒有子孫，我不要這個子孫，吾道無兒。「拈古代別」：他這一本書、這一個文集就是拈古代別。「大慈大悲」：他也是一位大慈大悲的救世的禪師。

或說偈曰

雲居巖峻師子棲
龍象代興在江西
道公法筵化縑素
燈明古今燭幽虛
楞伽印心開正眼
般若離相度癡愚
慈悲喜捨四無量
此界他方總皈依

這雲居山也很高的，這個山巖也很峻，很巖峻，「雲居巖峻」。峻也就是很高很大的樣子。「師子棲」：師子在那個地方住。這個師子就譬喻大德高僧在那個地方弘揚佛法。「龍象代興在江西」：這個真如寺裡邊常常造就出來一些個法門的龍，法門的象，在江西這個地方。這個江西雲居山，風水也是特別好，很多古蹟也在那地方。江西這個地方是山明水秀的地方，廬山也在江西。這個道齊禪師，我們稱他道公。「道公法筵化縑素」：道齊禪師在當時住持雲居山真如寺的時候，法筵特別隆勝，教化很多在家人和出家人。「燈明古今燭幽虛」：這個燈明就是法燈禪師。法燈禪師這個法脈古今也都光芒萬丈，把這黑暗的地方都給照得很光明。

「楞伽印心開正眼」：《楞伽經》是禪宗的一部印心的經，就是講禪宗的道理。他在這上說了這幾句偈頌，說「諸法無法體，而說唯是心，不見於自心，而起於分別」。那麼這幾句偈頌說的也就令人開大智慧。正眼就是智慧眼，開這個智慧眼。我們人自己沒有開智慧眼，沒有開這個五眼六通，不能說不信；現在有一些個人就附會牽強，又說這個電視，又是什麼收音機，又是什麼什麼，這都是天耳通、天眼通，這胡說八道的，這真是可憐！又說這個現代化的科學進步就是五眼，這簡直的是在那兒隔靴搔癢，不知所

Commentary:

Cloud abode is lofty and steep; the lion makes it his abode. The cliffs of Yunju Mountain are precipitous, and lions dwell in them. "Lions" refers to lofty Sangha members with great virtue. **Throughout successive generations, dragons and elephants flourished in Jiangxi province.** True Suchness Monastery is known to have produced unique talent in Buddhism. The geomancy (literally "wind and water") of that area in Jiangxi Province is supreme. There are many ancient relics and historical sites. The area is very scenic and beautiful. Mount Lu is also in Jiangxi. **Master Dao's Dharma assemblies transformed both monastics and laypeople.** When Dhyana Master Dao Chi presided as abbot at Yunju Mountain, the Dharma assembly was especially splendid, and he taught many monastics and lay people. **The bright lamp illumined past and present, piercing the dark void.** "Bright Lamp" refers to his teacher, Dhyana Master Fa Deng (Dharma Lamp). From past to present, the Dharma-pulse of Dhyana Master Fa Deng also sheds brilliant rays, illumining all dark places.

The Lankavatara Sutra seals the mind and opens the Proper Eye. This Sutra is dedicated to "sealing" the mind, and discusses principles of Chan. The Sutra has a verse which reads:

All dharmas are without a dharma substance,
And so we say that all is made from mind
alone.

Because of not seeing one's own mind,
One gives rise to discrimination.

This verse can help people get greatly enlightened. Proper Eye refers to the eye of wisdom. People lacking the Five Eyes and Six Spiritual Powers cannot say they don't believe. There are now people who stretch the argument, insisting that television and radio are forms of the heavenly eye and the heavenly ear. That's ridiculous. It's pathetic. They claim that present scientific progress is the modern version of the Five Eyes. Those people are scratching their boots, hoping to relieve the itch on their feet. They do not know what they are talking about. Yes, everyone is endowed with the Five Eyes and Six Spiritual Powers.

云。我們各各人都有五眼、都有六通，不過就因為不知道理，不知道發明所以都埋沒起來了。我們若是都能讀到楞伽經的道理，這個正眼一定會開悟，一定會開正眼——這個智慧眼，開五眼。「般若離相度癡愚」：般若是梵語，翻譯過來叫智慧。那麼講智慧，人有智慧了，就不會著相，不會愚癡，智慧就是度愚癡。你若是沒有智慧，就是愚癡；有智慧，就一切都不執著了，就什麼相都離開了，不著住一切相。「慈悲喜捨四無量」：這個佛的慈無量心、悲無量心、喜無量心、捨無量心，這四種無量心，我們要推而廣之、擴而充之，就和佛一樣了。所以才說，「此界他方總皈依」：無論這個世界、其他的世界，有情無情一切眾生，都要皈依這個大善知識，皈依三寶，發菩提心。

However, they do not know how to develop and use them, and therefore that potential is buried. But if everyone can study the principles of the *Lankavatara Sutra*, their proper “Eye” will open.

Prajna, apart from appearances, takes across deluded beings. *Prajna* is Sanskrit, and it means wisdom. If you have wisdom, you will no longer attach to appearances, and you will no longer be foolish. If you lack wisdom, you will be foolish. If you have wisdom, you won't have any more attachments and you will separate from all appearances. **Kindness, compassion, joy and giving are the Four Measureless Minds.** If we are able to expand those Four Measureless Minds, we will become identical to the Buddha. **Beings from this and other regions all take refuge.** All beings, from this world and that world, whether they are sentient or insentient, should take refuge with wise teachers, take refuge with the Triple Jewel, and bring forth the Bodhi resolve.

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的修行。可是現在呢？「俱來至佛所」：都到釋迦牟尼佛這兒來了。「其數轉過上」：這個數目，簡直沒法子一定知道是多少的！「如是諸大眾」：像這樣，這麼多的大眾菩薩。「若人行籌數」：假設有人用籌數算——就好像用算盤子來算一算它。「過於恆沙劫」：就算到恆河沙那麼長的時間、那麼多的大劫，「猶不能盡知」：也不能完全知道這個數目。

☞待續

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Some bring down to three or two disciples or one disciple. And there are those who come alone without a retinue. Maybe there are Bodhisattvas who come by themselves because they prefer not to take disciples, feeling that disciples often fail to heed instructions and make all kinds of trouble. Preferring isolation, some cultivators come all by themselves. But now even they, all these, come before the Buddha Shakyamuni, in numbers surpassing those just stated. There's really no way to calculate their number. So large is the assembly / That were one to count them / For great eons numbering more than Ganges sand grains, / Still one could not fully know them. Never could their number be completely known.