

【 佛祖道影白話解 】

四十四世芙蓉道楷禪師

LIVES OF THE PATRIARCHS
PATRIARCHS OF THE FORTY-FOURTH GENERATION:
Dhyana Master Dao Kai of Furong



宣公上人講於一九八五年三月二十四日
LECTURED BY THE VENERABLE MASTER ON MARCH 24, 1985
國際譯經學院記錄翻譯
TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE
修訂版 REVISED VERSION

Text:

The Master was a son of the Cui family of Yizhou. In his youth he took up the ascetic practice of not eating grains and lived in seclusion in Yiyang Mountain. Later, he passed an exam on the Dharma Flower Sutra and was allowed to leave the home-life. He went to bow to Master Tou Zi of Haihui (Oceanic Assembly) Monastery. There, he asked Master Tou Zi, “The spoken teachings of the Buddha and the Patriarchs are like an ordinary plain meal. Apart from this, are there any other instructions?”

Master Tou Zi answered him, “Tell me: When the emperor of this country issues an edict, does he still have to borrow the mandate of the ancient emperors Yao, Shun, Yu, and Tang?”

Master Dao Kai wanted to say something else, but Master Tou Zi stopped up his mouth with his whisk, and said, “Upon giving rise to a thought, you’ll be hit thirty times!”

At that moment the Master had a clear awakening. He again bowed and started to walk away. Master Tou Zi cried out, “Come here, Acharya!” But the Master paid no attention. Master Tou Zi further demanded, “Have you truly reached the ground of no doubt?”

The Master simply plugged up his ears.

Afterwards he went to Tianning (Celestial Peace) Monastery in Dongjing. During the beginning of the Dagan reign (C.E. 1107-1110), the emperor on two occasions issued a citation commending the Master and sent him a purple kashaya. But the Master declined the favor and refused to accept them.

On the fourteenth day of the fifth month, in the cyclical year wu xu (1118), that is, the first year of the Chonghe reign period of

師生沂州崔氏。幼學辟穀。隱伊陽山。因試法華得度。謁投子於海會。乃問。佛祖言教如家常茶飯。離此之外別有為人處也無。子曰。汝道寰中天子。還假堯舜禹湯也無。師欲進語。子以拂子搯師口。曰汝發意來。早有三十棒也。師了然開悟。再拜便行。子曰。且來闍黎。師不顧。子曰。汝到不疑之地耶。師掩耳。後住東京天寧寺。大觀初兩度褒封賜紫袈裟。加定照師號。師悉讓還。宋徽宗重和元年。戊戌五月十四。索筆書偈而逝。

註解：

這是45世道楷禪師，「師生沂州崔氏」，他

生在沂州，俗家崔氏。「幼學辟穀」，年輕的時候學辟穀；辟穀就是不吃飯，不吃煙火食，學這個法。辟穀，有的用那個藥，吃一點藥就不需要吃東西了，漸漸的少吃，就可以不吃東西了。「隱伊陽山」，隱遁的山叫伊陽山。「因試《法華》得度」，古來做和尚也要考試的。在唐朝的時候，他考試的時候，能背《法華經》，所以就許可他出家做和尚了。

「謁投子於海會」，他去拜訪投子義青禪師，在海會寺。「乃問。佛祖言教。如家常茶飯」，他問投子大師，說佛祖所說的言教，就像家常便飯一樣。「離此之外別有為人處也無」，離這個，另外還有沒有怎麼樣做人哪？怎麼樣修行啊的道理呢？「子曰。汝道寰中天子」，投子就答覆他了，說寰中天子就是天下，國家的天子。「還假堯舜禹湯也無」，他們做天子，還要不要藉著這個堯舜禹湯的靈來做天子啊？要不要呢？

「師欲進語」，道楷禪師想要說幾句話。

「子以拂子搯師口」，投子禪師用他的拂塵把道楷禪師的口給堵上了。「曰。汝發意來」，「早有三十棒也」，你要說一句話來，我就打你三十棒；就是你一動念頭，你在那兒打妄想，我就打你三十棒，你不對了。「師了然開悟，再拜便行」，道楷就開悟了，被他這麼一說，他就開悟了，給投子叩三個頭就走了。

「子曰且來闍黎」，闍黎就是軌範師，說這個阿闍黎你再回來。「師不顧」，這個道楷禪師連看也不看，也不回頭看一看。「子曰」，投子就說了。「汝到不疑之地耶」，說你現在一點懷疑也沒有了嗎？你真得道了嗎？「師掩耳」，這個道楷就把自己耳朵掩上了，就不聽他了，說什麼也不聽了。你看很好玩吧！「後住東京天寧寺」，以後到東京天寧寺。

「大觀初兩度褒封賜紫袈裟」，在唐朝受了兩次褒封，皇帝封他兩次，賜他紫袈裟。「加定照師號」，又封他叫定照禪師。「師悉讓

Song Emperor Huizong, the Master asked for a brush, wrote out a verse, and entered the stillness.

Commentary:

The Master was a son of the Cui family of Yizhou, present day Shandong province. His family name was Cui. In his youth he took up the ascetic practice of not eating grains. He did not eat cooked grains. Sometimes people ingest herbs and wean themselves from the habit of eating food. Eventually they reach the point where they can go without taking grains. **And he lived in seclusion in Yiyang Mountain.** He lived as a hermit there.

Later, he passed an exam on the Dharma Flower Sutra and was allowed to leave the home-life. In ancient times, especially the Tang dynasty, people had to pass an exam before they were permitted to leave the home-life. Since the Master passed the exam, he became a monk. **He went to bow to Master Tou Zi of Haihui (Oceanic Assembly) Monastery,** that is, Dhyana Master Yi Qing of Oceanic Assembly Monastery, discussed in the previous section. **There, he asked Master Tou Zi, “The spoken teachings of the Buddha and the Patriarchs are like an ordinary plain meal. The words of the Buddha’s disciples are very ordinary fare. Apart from this, are there any other instructions on how to conduct oneself and to cultivate?”**

Master Tou Zi answered him, “Tell me: When the emperor of this country issues an edict, does he still have to borrow the mandate of the ancient emperors Yao, Shun, Yu, and Tang?” When the rightful ruler of a country issues a command, would he still have to rely on the namesake of the ancient kings?

Master Dao Kai wanted to say something else, but Master Tou Zi stopped up his mouth with his whisk, his whisk-brush, and said, “Upon giving rise to a thought, you’ll be hit thirty times! Once your mind moves and you start to have a false thought, I will hit you thirty times. You’ll have made a mistake!” **At that moment the Master had a clear awakening.** At those words, the Master became enlightened. **He again bowed** three times to the Master, and **started to walk away.**

Master Tou Zi cried out, “Come here, Acharya!” An *acharya* is a master of rules and regulations. Master Tou Zi called out to him, asking him to come back. **But the Master paid no attention.** He did not even turn his head around to take a look. **Master Tou Zi further demanded, “Have you truly reached the ground of no doubt?** Have you truly erased all of your doubts? Have you gained genuine attainment?”

還」，道楷禪師把這兩個封誥都給退回去，不受這兩個封誥。「宋徽宗重和元年。戊戌五月十四。索筆書偈而逝」，宋朝徽、欽二宗的徽宗的重和元年，五月十四那天，就跟大家說你們給我拿筆來，就寫了一首偈頌就圓寂了。

贊曰：

師之道行 玉蘊荆山
誓捐聲利 褒顯讓還
矜榮網勢 誰不汗顏
法中師表 千古相關

註解：

「師之道行。玉蘊荆山」：他所修的道，這種的悟處，就好像那個玉在金山裡邊藏著一樣的。

「誓捐聲利」：聲利就是名利，他把這個聲名和利益都不要了。「褒顯讓還」褒，皇帝褒揚他，封他，讓他很有名，他都不要就又都退回去了。

「矜榮網勢」：他也拿光榮不當一回事，拿勢力也都沒有看在眼裡頭。「誰不汗顏」：誰會對著這樣的人不生大慚愧，覺得自己是很醜的呢？

「法中師表」：這是法中眾人的一个榜樣，一个模範。「千古相關」：對佛教裡頭千古以下都很有關係的。

或說偈曰：

一聞千悟獲不退 百界萬般各皆如
欲言發意三十棒 思絕慮亡半字空
再拜辭行飄然去 掩耳弗顧理事通
法門龍象釋師表 規範楷式古今輝

The Master simply plugged up his ears. He didn't even want to listen. No matter what Master Tou Zi was saying, he didn't want to hear it. Weren't they having fun?

Afterwards he went to Tianning (Celestial Peace) Monastery in Dongjing. During the beginning of the Dagan reign (C.E. 1107-1110), the emperor on two occasions issued a citation commending the Master. Twice the emperor praised him, and sent him a purple kashaya. The king bestowed upon him a purple precept-sash. **But the Master declined the favor and refused to accept them.** Master Dao Kai declined both citations and sent them back to the palace.

On the fourteenth day of the fifth month, in the cyclical year wu xu (1118), that is, the first year of the Chonghe reign period of Song Emperor Huizong, the Master asked for a brush and ink, wrote out a verse, and entered the stillness.

A verse in praise says:

**The Master's practice of the Way
Resembled jade hidden in a mountain of thorns.
Resolved to renounce fame and profit,
He graciously declined awards of praise.
He renounced glory and held power and authority in disdain.
Who wouldn't be ashamed before him?
A teacher and model of the Dharma,
His influence shall prevail through the ages.**

Commentary:

The Master's practice of the Way/ Resembled jade hidden in a mountain of thorns. His practice was concealed, like valuable jade hidden in a mountain of thorns and brambles. **Resolved to renounce fame and profit,** not wanting a good reputation or personal gain, **he graciously declined awards of praise.** He turned down citations awarded to him by the emperor. **He renounced glory and held power and authority in disdain.** He looked lightly on glory and honor, and disregarded power and influence. **Who wouldn't be ashamed before him?** When people compare themselves with a person like this, who wouldn't feel very ashamed? **A teacher and model of the Dharma,** a good example for everyone, **his influence shall prevail through the ages.** Within Buddhism, his conduct will exert an great influence on thousands of generations to come.

Another verse says:

**Upon hearing a single utterance, he awakened to a thousand things
and became irreversible.
The hundred realms and ten thousand things are just as they are.**

註解：

「一聞千悟獲不退」：一個道理明了，就所有的道理都明白了，沒有懷疑；沒有懷疑心，就不會退轉了。「百界萬般各皆如」：一百個世界，或一千個世界，都是各行各事。

「欲言發意三十棒」：他想要說話，雖然意念還沒生成，就要打三十棒；開口便錯，舉念即乖。「思絕慮亡半字空」：思想也斷絕了，口欲言而詞喪，心欲言而慮亡：思慮沒有了，也都死亡了，連半個字都是空的，沒有了。因為他遇到這種的境界「本來無一物，何處惹塵埃了。」

「再拜辭行飄然去」：向投子叩頭謝法，於是就飄然而去。可是投子又叫他再回來，他也不管；問他是不是一點懷疑都沒有了，他把耳朵掩上不顧。「掩耳弗顧理事通」：因為理和事他都明白了，都通達了，不需要再囉嗦了！

「法門龍象釋師表」：他是法門的一個龍象，也是釋迦牟尼佛弟子之中的師表範僧，給大家做一個師表。

「規範楷式古今輝」：他這種模範的樣子，給人做榜樣的這種楷式，古今都是光輝的；古來也光輝，今日也光輝。



The wish to speak—the very thought of it merits thirty blows.

**When thoughts cease and considerations perish,
even half a word is empty.**

**Bowing once again, he bade farewell and departed
like a light breeze.**

**Stopping up his ears, he paid no attention, having
penetrated both noumena and phenomena.**

**A dragon and elephant within Buddhism, he was a model
among the Shakyans,**

A lofty exemplar illumining past and present.

Commentary:

Upon hearing a single utterance, he awakened to a thousand things and became irreversible. Upon hearing a single sentence that Master Tou Zi said, Master Dao Kai became enlightened. Having understood one principle, he understood all principles. His doubts vanished. Since he was without doubts, he would never retreat. **The hundred realms and ten thousand things are just as they are.** Whether it be a hundred worlds or a thousand worlds, they are all as they are, with each of their phenomena. They are all as they should be.

The wish to speak—the very thought of it merits thirty blows. He wished to speak, yet before this thought was accomplished, he was to be hit thirty times. It's said, "Open your mouth and you've erred; the stirring of any thought is a mistake." **When thoughts cease and considerations perish, even half a word is empty.** When thoughts are cut off, "The mouth wishes to speak, but the words are gone. The mind wishes to think, but considerations perish." At this moment, all manner of thought is gone—even half a word is gone. There's nothing at all. He awakened to the state, where "Originally there isn't a single thing, so how can dust alight?"

Bowing once again, he bade farewell and departed like a light breeze. He bowed to Master Tou Zi to express his gratitude for the Dharma, and then he departed like a gentle breeze. **Stopping up his ears, he paid no attention, having penetrated both noumena and phenomena.** Tou Zi called him back, but he paid no attention. Tou Zi asked the Master whether he was truly without doubts. Thereupon the Master plugged up his ears. He had understood both principle and specifics, and so there was no need to further ramble on.

A dragon and elephant within Buddhism, he was a model among the Shakyans. He was a distinguished figure within Buddhism. He was a model Sanghan among Shakyamuni's disciples, a good example for everyone, **a lofty exemplar illumining past and present.** He was a standard of excellence, shining gloriously throughout ancient and present time.