

【 佛祖道影白話解 】

四十六世丹霞子淳禪師 (續)

LIVES OF THE PATRIARCHS
PATRIARCHS OF THE FORTY-SIXTH GENERATION:
Dhyana Master Zi Chun of Danxia (CONTINUED)

宣公上人講於一九八五年三月二十六日

LECTURED BY THE VENERABLE MASTER ON MARCH 26, 1985

國際譯經學院記錄翻譯

TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION



贊曰

入芙蓉室 忘來去路
打破形山 無本可據
君臣道合 月蘆藏鷺
倒駕慈航 渡人無數

「贊曰」：有人就給他寫了法偈贊，法偈贊就這麼說的。

「入芙蓉室」：他是芙蓉道楷禪師入室的弟子；傳承衣鉢的弟子，就叫「入室弟子」。「忘來去路」：忘，就是不來不去，也不來了、也不去了；我來的路忘了，就不來了；去的路忘了，就不去了。這就是叫「不來不去」，無所從來、無所

A verse in praise says:

Becoming Fu Rong's room-entering disciple,
He forgot the way he came and went.
Smashing the body-mountain,
Basically there is no ground to stand on.
Kings and ministers are harmonious and united.
Egrets hide among the rushes in the moonlight.
Riding the boat of compassion he returns;
Countless are the people he saved.

Commentary:

An eight-line verse was written in praise of the Patriarch. **Becoming Fu Rong's room-entering disciple:** The disciple who receives the precept-robe and bowl, the items that certify his Dharma transmission from his master, is called a "room-entering" disciple. **He forgot the way he came and went.** He no longer came or went. He had forgotten the road from which he came, and so he no longer came. He had also forgotten the road on which he went, and therefore he did not go. There is nowhere from which he came, and nowhere to which he was going. He had arrived at the place where he did not come into being nor cease to be, was neither pure nor defiled, neither increasing or decreasing. He neither came nor went.

Smashing the body-mountain: This means smashing all attachments. If you still have attachments, then you have not shattered the body's mountain. **Basically there is no ground to stand on.** If there is no place you can stand on, what kind of attachment could you possibly cling to? If you feel there is a place you can stand on, such as a physical body, you'll still feel you are somebody. You might feel you are



去，這就證得不生、不滅、不垢、不淨、不增、不減。

「打破形山」：把這個「形山」給打破了，也就沒有執著了；你有所執著，那就沒有打破形山。「無本可據」：就是「沒有根據地」。沒有根據地，也就是你再沒有什麼執著了；你有所執著，你總覺得你有個根據地、有一個身體在那兒，覺得了不起：「哎！我這身，這裡面什麼都很漂亮！」「啊！你看！我這裡面什麼都很醜陋！」喔！什麼都漂亮，就以漂亮來驕傲；什麼醜陋，就以醜陋來驕傲。你看！奇怪不奇怪？那醜陋的人：「你看我！哈哈！你看我就要害怕，因為我很兇、很醜陋的！」他也很驕傲的。可是這都是一種執著！要是沒有這一種執著，什麼叫漂亮、什麼叫醜？根本這都是空的、都是沒有的！所以你若能沒有，這就叫「打破形山」了，沒有所根據。

「君臣道合」：這也就是「師資道合」，也就是投緣相契合。「月蘆藏鷺」：月蘆，這個月亮和蘆草，那又可以有鷺鷥在那兒也恍恍惚惚、隱隱約約的在那個地方耽誤著，對你認不清楚。但你若真能認清楚，鷺鷥自是鷺鷥、蘆草自是蘆草、明月自是明月、白雪自是白雪，不會混合、不可逾罔的。

「倒駕慈航」：這一位法師也是一個大權示現的，來倒駕慈航。「渡人無數」：他要教化眾生，無量無邊的眾生，由他來教化。

或說偈曰

弱冠爲僧訪知識
入芙蓉室定慧持
乾坤有寶形山內
虛空無價業海直
破執離相何所住
反迷歸覺即菩提
倒駕慈航尋你我
同登彼岸勿疑癡

good looking, and become arrogant because of your beauty. Or, you might feel you are ugly and become arrogant because of your ugliness, wouldn't you say that is strange? Ugly people think, "Once you look at me you will be scared, because I am ugly." However, this Dharma Master was rid of those attachments. What's beauty? What's ugliness anyway? Upon further investigation, all of this is empty. Since there is nothing at all, one can smash the body's mountain. Basically, there is no ground to stand on.

Kings and ministers are harmonious and united. This also means paths of the teacher and the disciple tally.

Egrets hide among rushes in the moonlight. Egrets are spotted vaguely among the rushes under the moonlight, so that you cannot see them clearly. However, if you truly and distinctly recognize the situation, the egret is the egret, flowering reeds are flowering reeds, the bright moon is the bright moon, and white snow is white snow. You cannot lump them all together.

Riding the boat of compassion he returns. This Dharma Master was a great provisional manifestation. For the sake of the actual, he bestowed the provisional. **Riding the boat of compassion he returns; Countless are the people he saved.** He taught and transformed many living beings.

Another verse says:

A monk at twenty, he traveled in search of teachers.

Studying under Master Fu Rong, his samadhi and wisdom were anchored

Within heaven and earth, inside the body-mountain

a jewel is hidden,

Invaluable as space and impartial as the sea of karma.

Smashing attachments, where can one be?

Return to enlightenment from confusion:

just this is Bodhi

Riding the boat of compassion, he comes back to find us.

Together let's reach the "other shore"; do not have doubts.

Commentary:

A monk at twenty, he traveled in search of teachers. Having left the home-life, he went everywhere visiting good knowing advisors. He went to study under Dharma Master Fu Rong and



「弱冠爲僧」：你們都知道了吧？你們都是「弱冠爲僧」！聽見人家弱冠爲僧，我也要弱冠爲僧囉！「訪知識」：出家之後，要參訪善知識；所以他就去參訪芙蓉道齊禪師，他就開了悟了。

「入芙蓉室定慧持」：定慧持，也就是戒定慧他都修了。「定慧」包括「戒」，叫「戒定慧三無漏學」。他持了以後，開悟了，就上堂說法了。

「乾坤有寶形山內」：他說，這個宇宙之間有一寶，秘在形山裡頭。

「虛空無價」：那虛空多少錢一斤？虛空多少錢一寸？它也沒有形，你沒有法子可以給它定了價錢，所以虛空無價。「業海直」：可是這個業海在虛空裡頭是直的啊！你誰造業，誰就會走到那個業海裡去。

「破執離相」：修行就要破執著，離開這個假相。所以「一切有爲法，如夢幻泡影，如露亦如電，應作如是觀。」要這樣子看，不要聽完了：

「我知道啦！知道啦！」到了時候，又過不去關。你要到時候過關！所以這個，我對果某說：「我告訴你都要準備什麼？刀山我也要上一上，劍樹我也要登一登、爬一爬。」「何所住」：沒有什麼執著的，什麼都不執著了！順、逆都是一樣的，順也好、逆也好，成也好、敗也好，都是一樣啊！有何所住？「反迷歸覺即菩提」：你若能轉回來這個「迷」，到這個「覺」上，這就是一個覺道。

「倒駕慈航尋你我」：這位禪師他倒駕慈航幹什麼？就是找你們、找我來啦！你懂嗎？這個你們不要不知道喔！這聽了以爲是與你沒關係。「同登彼岸」：他願意你和我，都和他一起都到彼岸去。「勿疑癡」：你不要再懷疑了！「什麼？不是找我吧？他也不認識我，與我有什麼關係啊？」很疑癡。疑癡，就是「疑癡」，是「愚癡」的這個「癡」。本來是「遲到」的那個「遲」，可以說「勿疑遲」；我想，「疑遲」那個「遲」爲什麼呢？那個「慢」，就因爲愚癡！

本文完

became enlightened there.

Studying under Master Fu Rong, his samadhi and wisdom were anchored. He entered Master Fu Rong's room and maintained *samadhi* and wisdom. This included precepts, *samadhi*, and wisdom, the three non-outflow studies. After his enlightenment, he ascended the Dharma Hall and said: **Within heaven and earth, inside the body-mountain a jewel is hidden.** "Within heaven and earth, in the midst of the universe, there is a jewel secretly hidden away in the body's 'mountain.'"

Invaluable as space and impartial as the sea of karma. There is no price attached to empty space, and the sea of karma is very straight and just.

Smashing attachments, where can one be? Cultivating, you should smash attachments and leave false appearances behind.

All conditioned dharmas
Are like dreams, illusions, bubbles, and shadows.
Like dewdrops and a lightning flash;
You should contemplate them thus.

You should truly contemplate dharmas in this way. Don't just say, "Yes, I know," but then at the critical moment you aren't able to pass the test. You should be able to pass it! You should not be attached to anything. Regard favorable and unfavorable situations in the same way. Success and failure, right and wrong, all of these are the same.

Return to enlightenment from confusion: just this is Bodhi. Just that is the enlightenment path to enlightenment.

Riding the boat of compassion, he comes back to find us. Do you know why this Dhyana Master turns the boat of compassion around? Because he has come to look for you and me. If you do not know this, then after you hear it you'll think it has absolutely nothing to do with you.

Together let's reach the "other shore"; do not have doubts. Together he wants us all to arrive at the "other shore." Don't entertain doubts, "He couldn't possibly be looking for me. He doesn't know me; what does this have to do with me?" Then you are being very foolish. Usually, in the Chinese translation for "doubts," the character *chi* ("late") is used. Here, I have used another word with the same sound, meaning delusion or foolishness. Why are people late and tardy? Because they are foolish.

The End