

【 佛祖道影白話解 】

# 四十八世靈隱慧光禪師 (續)

LIVES OF THE PATRIARCHS  
PATRIARCHS OF THE FORTY-EIGHTH GENERATION:

*Dhyana Master Hui Guang of Lingyin Monastery* (CONTINUED)

Biographies



宣公上人講於一九八五年四月十九日  
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*A verse in praise says:*

The tune of the Yunmen sect:  
Raindrops on banana leaves at night.  
If you talk about this carelessly to others,  
You won't even be able to digest a single drop of water.

The face of Gautama  
Is exposed without further interrogation.  
Colors of the peak Flown from Afar:  
We gaze up at it from a distance.

*Commentary:*

What is the **tune of Yunmen (Cloud Gate) sect**? It is **raindrops on banana leaves at night**: di, di, da, da.

**If you talk about this carelessly to others**; don't pretend you understand this very well and discuss it with others casually. If you talk about this carelessly and mistake the meaning, you have made an error in cause and effect. **You won't even be able to digest a single drop of water.**

**The face of Gautama is exposed without further interrogation.** You don't have to subject it to close scrutiny or cross-examination; it's just your original face. It's not necessary to force it; your original face is just the Buddha.

贊曰

雲門一曲。夜雨彈蕉。  
逢人錯舉。滴水難消。  
瞿曇面目。不打自招。  
山色飛來。仰止迢迢。

「贊曰」：這個贊，就是沒有事情找個事情幹，給他戴個高帽子。如果我一講，恐怕就「糟糕 -imas (-imas 乃日本話之語尾助詞)」了！

「雲門一曲」：雲門這首歌的調調是什麼呢？「夜雨彈蕉」：晚間下雨，好像彈著芭蕉，聲音「滴滴答答，哩哩啦啦，悉悉沙沙」，這就是雲門一曲的歌調。

「逢人錯舉，滴水難消」：可是這個歌你不要亂講，你不能隨便亂說，好像你也懂得似的；你若是亂講講錯了——不要說錯了太多，就是一滴水，你若錯那因果，也就不容易消化。

「瞿曇面目，不打自招」：眾生本然的佛性，不用審問，本來就是，不用說屈打成招來逼供的。請問師父打誰呢？打你！這麼說是比喻，誰也沒打誰，你害什麼怕？你看我拿這個條子打，不會打到你。這不打自招，這是不用打，不用逼供，已經自己招認。你應該知道自己本來面目就是佛，這很簡單的。

「山色飛來」：山色飛來就是佛法身的表法。所以我說萬事萬物、有情無情，沒有一樣不是在那兒說法；不過這一曲你不會聽，那又有什麼辦法？滴水難消嘛！「山色飛來」、「飛來山色」，這不一樣的，同中有別。山色飛來，是這個山色飛到你這兒來；飛來山色，是那個山色在那兒，沒有到你這兒來，他還沒有飛。「仰止迢迢」：所謂「高山仰止，景行行止」；他的高風亮節，大家都望塵莫及。

所以我們大家講，一個人一個講法，一個人一個看法，不同的；因為這個，所以我叫大家輪著講，大家都要參與。以後大家都要寫筆記，都要講一講，不要盡聽人講；你盡聽人講自己不講，就除本了。我告訴你！

### 又說偈曰

雲門一曲喚迷人	高山流水法性身
芭蕉葉彈三更雨	松林枝接百界塵
瞿曇面目誰能識	禪師鼻孔自辨聞
萬物同體演妙諦	何分彼此疏與親

「雲門一曲喚迷人」：雲門這一曲是幹什麼呢？就喚迷人；迷人聽見這個歌曲，就醒悟了。「高山流水法性身」：這個高山，又有低窪的地方流水，這都是法性身的表現。

「芭蕉葉彈三更雨」：本來「芭蕉葉上三更雨」，我給它改一改。這個雨在芭蕉葉上一彈，誰聽見這個歌曲，都會明白了。「松林枝接百界塵」：松樹林那個樹枝，能接觸三千大千世界百界塵土，在虛空裡都接到了。這也就說：雲門這位慧光禪師，他能教化很多人，叢林裡頭的道風，讓很多人能都發菩提心。

**Colors of the Peak Flown from Afar:** the mountains are the pure Dharma body of the Buddha. Sentient and non-sentient all proclaim the Dharma. But if you don't understand this song, what can be done? You just cannot digest even a single drop of water. **We gaze up at it from a distance.** You lift up your head to look, and there's something to meet your gaze, no matter how far you look. His virtuous manner and integrity of character was unsurpassed.

Many of you have explained this differently. That's why I asked all of you to join in and explain in turn. You should take notes and try to lecture. Do not just listen without expressing yourself. If you do so, then you will take a big loss.

### Another verse says:

**Yunmen's tune wakes up the confused;  
Water flowing from high mountains  
Exemplifies the body of the Dharma nature.  
Rain falls on banana leaves in the third watch  
of the night;  
Branches of the pine forest extend to the dusty world  
throughout a hundred realms.**

**Who is able to recognize Gautama's face?  
This Chan Master can discern his own nostrils.  
The myriad things share an identical substance and  
proclaim with wondrous sounds.  
There's no discrimination between you and I, far or near.**

### Commentary:

**Yunmen's tune wakes up the confused;** when muddled people hear this tune, they wake up. **Water flowing from high mountains exemplifies the body of the Dharma nature.** They are all manifestations of the body of the Dharma-nature.

**Rain falls on banana leaves in the third watch of the night.** Anyone who hears this tune will not fail to understand it. **Branches of the pine forest extend to the dusty world throughout a hundred realms.** The branches of these pines extend over a very large area. This is describing that Dhyana Master Hui Guang knew how to educate people. He brought the proper atmosphere for a monastery and influenced many people to bring forth the Bodhi resolve.

**Who is able to recognize Gautama's face?** This is a rhetorical question. **This Chan Master can discern his own nostrils.** Dhyana Master Hui Guang was well aware of the function of his own nostrils, whether he was smelling perfume or something unpleasant.

「瞿曇面目誰能識」：佛的本來面目誰能認識呢？這是一個詢問的口氣。「禪師鼻孔自辨聞」：這位慧光禪師的鼻孔自己就會聞香、聞臭，能自己知道。

「萬物同體演妙諦」：我們這個世界，一切萬事萬物都是同體，都在演妙諦。「何分彼此疏與親」：既然都是同體，為什麼要分呢？又是你、我、他這麼多的麻煩的事情；誰和我疏遠，或者誰和我親近，分別那麼多幹什麼呢？

The myriad things share an identical substance and proclaim with wondrous sounds. In our world, all things are of one substance and are proclaiming the wonderful truth. There's no discrimination between you and I, far or near. Since all things are one substance, why bother to discriminate so much between self and others, claiming that you are close to some people and distant from others?



宣公上人答問 Q & A with the Venerable Master Hua

問：我怎麼知道自己多渺小，怎麼知道自己有足夠的力量做大事，是不是自己做了大事卻自認是小事？

答：事情沒有大、沒有小；「小」若多了就是大，「大」若少了就是小，這沒有什麼界線來分大小的。你能做多少就做多少，也不要論事情大小。你要盡算這個賬，一定睡不著覺。

Q: How do I know what a tiny part I play in things and whether I have the capability to do great things? Is it the case that I may do something great but consider it something trivial?

A: There are no great or small things. Many small things accumulate to become something great; when the great becomes less it becomes small. There is no distinction between small and great. Do however much you can and do not judge whether it is great or small. If you always keep track of that, you won't be able to sleep at night.



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