



【佛祖道影白話解】

LIVES OF THE PATRIARCHS
PATRIARCHS OF THE FIFTIETH GENERATION:

五十世天童如淨禪師

Dhyana Master Ru Jing of Tiantong Monastery

宣公上人講於一九八五年四月廿三日
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Essay:

The Master was especially gifted and endowed with a solitary and unusual temperament. This set him apart from other children of his own age. Upon growing up, he embarked upon the study of transcendental dharmas. He went to study with Master Zu An at Xuedou Monastery. Master An instructed him to contemplate the mediation topic “cypresses standing in the courtyard.” From this the Master had a certain awakening, and he presented a verse that said:

*Intent of the Patriarch-come-from-the-West:
cypresses in the courtyard.*

My two nostrils face my own eyes.

A dry branch falls on the ground and bounces up again.

Pine twigs and vines fly up laughing.

Master An nodded his head to show his approval. Afterwards, the Master began his career at Tiantong (Heavenly Youth) Monastery. Six times he presided as abbot, and twice he was summoned by imperial edict. From this one can imagine how his Dharma must have flourished! For sixty-six years, I've incurred offenses so profuse as to cover the sky. Bouncing up and down, I plunge into the Yellow Springs alive! A stupa housing his body was built on the mountain where the monastery was located.

Commentary:

師。生而岐嶷。不類常童。長學出世法。參足庵於雪竇。庵令看柏樹子話。有省。呈頌曰。

西來祖意庭前柏
鼻孔寥寥對眼睛
落地枯枝纔蹦跳
松蘿亮槁笑掀騰

庵頷之。出世天童。六坐道場。兩奉天旨。法道之盛可想見也。示寂說偈曰。六十六年。罪犯彌天。打個蹦跳。活陷黃泉。塔全身於本山。

天童寺，有位叫如淨禪師。據說當初有位老修行在那兒修道，天上的童子來給他送飯，所以叫天童寺。「師。生而岐嶷」，這位如淨禪師，他生來就很特別、很聰明、很正直，能獨立不群。一般的小孩子歡喜玩，他就不玩，於是「不類常童」。一般小孩子貪吃好東西，他不貪吃好東西，所以也不類常童。一般小孩子歡喜打球，他也不去打球去，這也不類常童。一般小孩子歡喜看電視，他也不看電視，也不聽收音機，也不玩電腦。

你說，法師怎麼搞的？那時候有什麼電

腦呢？你怎麼知道沒有？這個電腦什麼時候都有的，不是那時候沒有。收音機、電視機，都有的，不過你沒有造出來，那麼你就認為沒有，要沒有它怎麼會造得出來？你說這是強詞奪理，你不要少見多怪，總而言之，我這麼講也是個比喻。這些玩的東西、好看的東西、這些 Toys，什麼東西他都不玩的，他都不要，所以這叫孤立不群，舉止涼涼的，很願意 lonely。

再說清楚給你們聽，就是不願意有女朋友，所以不類常童。普通的小孩子，那時候雖然沒有開化，也都歡喜和人做朋友，歡喜和人聯絡、交際、和人聯絡感情，他不是這樣子，他是很特別的。到年長，因為他年輕的時候就不歡喜有女朋友，所以大一點就要出家了，不是因為或者有特別情形要出家，他自己就歡喜要出家。他生來也不吃肉、不喝酒、不打妄語、不殺生、不偷盜、也不邪淫，這就與普通小孩子不一樣的，所以這叫不類常童；並不是說普通小孩子兩個眼睛，他長得三個眼睛，不是那樣子。就是一般小孩子所貪圖的那些個東西，他都不要。

「長學出世法」，他學這個出家，怎麼樣做和尚去。如果他要和一般小孩子一樣，他怎麼會知道出家做和尚呢？他不會的。他也不會心心念念去找一個女朋友，沒有這個思想，所以他就出家了。

「參足庵於雪竇」，這個參就是參拜，就去拜足庵禪師做師父。在什麼地方呢？就在雪竇庵這個廟上來出家。「庵令看柏樹子話」，足庵禪師就叫他參話頭，就參這個「庭前柏樹子」，「庭前柏樹子」究竟有什麼可參的呢？沒有什麼可參的。

父母未生以前，如何是本來面目，那有什麼可參？念佛是誰有什麼可參的呢？不過，就是要這麼以毒攻

This is the Patriarch of the fiftieth generation, Dhyana Master Ru Jing of Tiantong Monastery. It's said that there was an old cultivator who cultivated there, and heavenly youths made offerings of food to him. Therefore, it's called Tiantong Monastery.

The Master was especially gifted and endowed with a solitary and unusual temperament. As soon as Dhyana Master Ru Jing was born he was extremely special. He was very clever and intelligent, upright and proper. He liked to be alone and didn't follow along with the crowd.

This set him apart from other children of his own age. Usually, children are greedy for tasty food, but he was not. Ordinary children like to play ball games but he didn't. Neither did he listen to the radio, watch television, or play with a computer.

Some people might say, "What is he talking about? There weren't any computers at that time." How do you know there were no computers? Computers are present all the time. It wasn't the case that there weren't any computers at that time. Radios and television were there. It was just that they weren't being made yet. If they didn't exist at all, then how could they be here now? This is strange to you because you are ignorant. Anyway, what I said is also just an analogy. The analogy represents that he didn't play with any toys at all. He didn't want to have these things. That's called "not following along with the crowd." He liked to be alone.

To tell you more clearly about him, he wasn't willing to have girls as friends. This set him apart from other children of his own age. Although the children weren't mature yet, they still liked to make friends, to be involved with and socialize with other people. He wasn't that way. He was very special. Since he didn't like to have girl friends in his youth, after he had grown up, he wanted to leave the home-life. It wasn't the case that there were any special events that made him want to leave the home-life. He himself liked leaving the home-life. From the time he was born, he didn't eat meat, take intoxicants, tell lies, kill, steal, or commit acts of sexual misconduct. He was different from other children. This doesn't mean that ordinary children have two eyes and he had three eyes. It is just that he didn't want what other children were greedy for.

Upon growing up, he embarked upon the study of transcendental dharmas. He learned how to become a monk. If this child were the same as ordinary children, why would he want to leave the home-life to become a monk? He wouldn't. But he wasn't preoccupied by the idea of looking for a girlfriend; there was none of that. Instead, he left the home-life.

He went to study with Master Zu An at Xuedou Monastery. He left the home-life at Xuedou Monastery and bowed to Dhyana Master Zu An as his teacher. **Master An instructed him to contemplate the meditation topic "cypresses standing in the courtyard."** What is there to contemplate in cypresses? There is nothing to contemplate.

If you say the meditation topic "Before my parents gave birth to me, what was my original face?" what can you investigate about that? The same applies to "Who's reciting the Buddha's name?" But we use poison to fight poison. It's just a way to stop our false thoughts.



毒，用這麼一個方法把自己的妄想制住了，所以叫他參這個話頭。「有省」，他真想要修行，所以開悟了。開悟了，自己不能印證自己，自己刀不會剃自己的脖子，所以要有一種傳承。傳承就是有人來給你

印證，認為你這個是對了，這叫印證。

「呈頌曰」，他就說了一首偈頌，就拿這一首偈頌恭恭敬敬到足庵禪師那裏，長跪合掌，請足庵禪師開示。這首偈頌怎麼說呢？就說「西來祖意庭前柏」，有人問：「如何是西來的祖師意？」他就告訴他說：「庭前柏樹就是西來祖師意」，所以說「西來祖意庭前柏」。

那個龐居士、龐婆和他女兒龐靈運就說過：「難、難、難，十擔芝麻樹上攤。」龐公嘆息說，修道是很難的，好像擔著十擔芝麻把它放到樹上那麼難。龐婆就說了：「易、易、易，百草頭上祖師意。」這百草頭就是柏樹子，言其一切花草樹木，有情無情都同圓種智，都是具足佛性的。

西來祖師意就是叫你參悟這個佛性，你問這西來祖師意是什麼呢？他所以說庭前柏樹子，就是要你懂得這柏樹子也是有佛性，有祖師意，那也差不多了，所以他說「西來祖意庭前柏」。這是本地風光，你到什麼地方找去？庭前柏樹就是了嘛，就是西來的祖師意。還有什麼呢？「鼻孔寥寥對眼睛」，這也是說他開悟了，是本地風光。這鼻孔寥寥，鼻孔不多，就這麼兩個鼻孔，對著兩個眼睛。你看，很簡單嗎？沒有什麼。

「落地枯枝纔蹦跳」，那個落地下的乾樹枝子，剛剛在那一蹦一跳。「松蘿亮榻笑掀騰」，那麼這個松，本來是松樹，單看這個「松」字。那個「蘿」呢，蘿就是藤蘿，蘿是長得很長的彎子。就是大約把松樹的藤蘿給拉斷了，拉斷也是很平常的事情，沒有什麼特別的。那麼要是當茶來講，「落地枯枝纔蹦跳，松蘿亮榻笑掀騰」，這可以說是把那個松蘿茶，蓋子打開了，那榻大概是個蓋子。打開了又把它倒了它，笑掀騰，把這個也不要了它，這是沒有什麼。本地風光，本有家風，就是這個。天天所遭所遇的，誰都見著，誰都看見，誰都聽見，可是誰都不認識，就是這個。

「庵頷之」，足庵參師聽他這麼說，就點點頭。本地風光，本有家風，不需要外求。你天天穿衣服、吃飯、睡覺，這就是道。你明白了就是道，你不明白就是在那兒「造」。「道」就是修行，「造」就是在那

The Master just asked him to investigate the meditation topic and thought that he could be enlightened. **From this, the Master had a certain awakening.** Although one is enlightened, one can't certify oneself, just as a knife cannot cut its own handle. There must be a transmission; someone must certify that you are right.

He wrote a verse, took it to Dharma Master Zu An with utmost respect, **and** knelt down putting his palms together. He asked the Master to instruct him about his verse. What did the verse say? **He presented a verse that said, "Intent of the Patriarch-come-from-the-West: cypresses in the courtyard."**

Remember the story of Mr. and Mrs. Pang and their daughter Pang Ling Yun? The father said, "Hard, hard, hard! Ten bushels of sesame seeds are hard to spread out on the trees." Elder Pang exclaimed that it's hard to cultivate. It's like trying to get ten bushels worth of sesame seeds to stay on a tree. Mrs. Pang said, "Easy, easy, easy! The intent of the Patriarchs is on the cypress trees." It is on all the flowers, the grass, and the trees—everything, regardless of whether it has sentience or not, is replete with the Buddha-nature.

"Intent of the Patriarch-come-from-the-West" is just asking you to investigate the Buddha-nature. If you ask what the intent of the Patriarch-come-from-the-West is, it's cypresses in the courtyard. That is to say, if you know that cypresses have the Buddha-nature and the intent of the Patriarch, you're getting close. This is the scenery of your homeland. Where are you going to look for it? Right in front of you is the intent of the Patriarch. **My two nostrils face my own eyes.** It's just that simple: my two nostrils face my own two eyes. There's nothing else to it.

A dry branch falls on the ground and bounces up again. Those dry branches from the trees were just bouncing here and there. **Pine twigs and vines fly up laughing.** "Pine twigs" refers to pine trees. Vines grow very long. It means pulling the vines on the pine trees until they break. It was very common to break them, not at all special.

You can also explain the pine and vine to be a kind of tea, and you opened up the cover and flipped it over. It just means there was nothing special. It's like your hometown: there's nothing exotic about it. We all have seen and heard it, but no one recognizes it.

Master An nodded his head to show his approval. After Master Dzu An heard what the Master said, he nodded his head, which meant "that was it." You don't need to seek outwardly; you put on your clothes, eat, and sleep every day—that's the Way. If you understand, then it's the Way. If you

兒造業。所以說：「善惡兩條道，修的修，造的造。」會修的就是怎麼樣都會修，不會修的，你開口便錯。舉念即乖，什麼事情都不對，所以就看你懂不懂。你懂了，樣樣都是西來祖師意；你要不懂，樣樣都要生氣，氣得哭哭啼啼，眼淚鼻涕都來了。

「出世天童」，他最初做方丈在天童寺，在那兒做方丈。「六坐道場」，他做方丈，做了六次。「兩奉天旨」，皇帝兩次用召書請他去。這請他去並不是說一定打什麼上堂齋、下堂齋，就是請他去奏對，或者問法。

「法道之盛」，他這時候宏法這種道緣，這種法緣的盛，「可想見也」，這麼想一想就知道了。因為六次他做方丈，每一年就算他三年，三六十八年。

那麼兩奉天旨，兩次去見皇帝。在古來封建的時代，誰要一見到皇帝那就是不得了的了，尤其一個出家人，要見到皇帝那比上天還出風頭。這個時候這個也歸依，那個也叩頭，這個說是國師，那個也給紅包，人都歡喜到他那，給他拍馬屁、諂媚、溜虛捧盛。這個想個辦法，我送個什麼禮給這位國師？那個就說：「我買一點什麼供養他？那個說：喔，好啦，我有五十卡的鑽石供養這位法師」，就這麼想盡辦法要來接近這位法師。

don't understand, then you're creating. "Creating" is to create karma. Therefore it's said, "There are two paths: good and bad. Some people cultivate, and some create karma." No matter what those who know how to cultivate are doing, they are cultivating. For those who don't know how to cultivate, every time they open their mouths, they're wrong. Every thought they strike up is false. Nothing they do is right. From this it can be seen whether you understand or not. If you understand, then everything is the intent of the Patriarch com-from-the-West. If you don't understand, then you get angry at everything. You cry so hard that your tears and nasal mucus get smeared all over your face.

Afterwards, the Master began his career at Tian Tong (Heavenly Youth) **Monastery.** He first became the abbot at Tian Tong Monastery. **Six times he presided as abbot, and twice he was summoned by imperial edict.** He was summoned by an edict from the emperor twice. This doesn't necessarily mean that the emperor made special offerings. The emperor asked him some questions and requested Dharma.

From this one can imagine how his Dharma must have flourished. You can imagine how prosperous his Dharma assembly was at that time. He was the abbot six times, and if you count three years for each time, then three times six is eighteen years.

He met the emperor twice. In ancient times, during the feudal period, it was really special if one got to see the emperor, especially for left-home people. Once you had met the emperor, you became more well-known than if you had gone to the heavens. Therefore, everybody took refuge with him and bowed to him. One person would call him "National Master," and another person would give him red packets. Because he was famous, people went to flatter him in order to please him. This one would think of a present to give the national master, and that one would look hard to find a way to outdo the other in making offerings to him. They thought, "Oh, yes! I'll give fifty kilos of diamonds as an offering to him." They thought endlessly of ways to make offerings and to meet with this Master.



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