



【 佛祖道影白話解 】

# 四十一祖雙峰廣悟禪師

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-FIRST GENERATION:

DHYANA MASTER GUANGWU (VAST ENLIGHTENMENT)  
OF SHUANGFENG (TWIN PEAKS)



宣公上人講於一九八四年二月二日 LECTURED BY THE VENERABLE MASTER ON FEBRUARY 2, 1984

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION

師諱竟欽。姓王氏。蜀益州人。幼投峨嵋山黑水寺出家。二十一歲具戒巡禮。晚見雲門。契悟印證。時劉氏僭號嶺南。尤尚佛教。如靈樹知聖。雲門匡真。皆當時欽重。而師居其一。南漢劉晟。嘗召問甚喜。賜以磨衲方袍。太平興國二年二月二十二日。與諸緇素夜話。焚香合掌而逝。

。曾臘六十二。世壽八十二。塔全身本山。  
。至大中祥符九年。塔戶分裂。視之如生。  
。緇素迎請。膠漆供雙峰山。地方崇拜。甚感靈異。

四十一世雙峰廣悟禪師，雙峰山在什麼地方？哦！在廣東。

「師諱竟欽」，諱，就是不可說的，你要說嘛，就是不吉祥，好像子不言父，叫什麼什麼名字，也就是不直接稱父的名字。就稱我父諱什麼什麼名字，加上個諱字，諱就是忌諱，避諱，不可以講。你要直接講出名字，不加上個諱字，就是不恭敬。所以你們叫出家人，不直接叫你是度輪，你是某某。凡是就這樣稱呼的，這就是不恭敬出家人，就是輕看。因為你提名道姓的，在西方來講，稱呼是很隨便的

。兒子叫爸爸斯帝夫，爸爸叫兒子也叫邁可，這都是直呼其名。那麼在亞洲的風俗，就是不直呼其名，要是直呼其名，就表示不恭敬。所以在家人稱出家人名字，也不直

Text:

The Master's name was Jing Qin (Ultimate Respect). His family name was Wang. He was a native of Yizhou in Shu (Sichuan Province). In his youth, the Master went to Mount Emei and left the home-life at Black Water Monastery. At age twenty-one, he received the complete precepts, and then traveled around, paying respect to different teachers. Later, upon meeting Master Yunmen (Cloud Gate), he awakened to the truth and was certified by him.

At that time, Lord Liu made himself the ruler of the Lingnan region. He had great respect for Buddhism. He honored Dhyana Masters such as Zhisheng (Sagely Knowledge) of Lingshu (Magic Tree), and Kuangzhen (Truth) of Yunmen (Cloud Gate). Master Guangwu was also someone whom Lord Liu revered. Once Liu Sheng, the King of Nanhan, summoned the Master and had a discussion with him. On that occasion, the King was extremely pleased and presented the Master with a robe and sash.

During the second year of the Taiping Xingguo reign period of the Song Dynasty (977 C.E.), on the twenty-second day of the second month, the Master invited many Dharma-protecting laypeople and many left-home people, and he sat talking with them into the night. Then the Master got up and lit incense, put his palms together, and departed. The Master's precept age was sixty-two; his worldly age was eighty-two. His entire body was housed in a stupa on the mountain. Later, during the ninth year of the Dazhong Xiangfu reign period of the Northern Song Dynasty (1016 C.E.), the stupa's door split open of itself. The Master's body appeared as if still alive. The Sangha and laity had his body lacquered, after which they respectfully transported it to Shuangfeng (Twin Peaks), where the local people were extremely reverent and paid homage to his stupa. The miraculous responses were many indeed!



接稱。他的名字諱竟欽，又叫廣悟。

「姓王氏」，他俗家姓王「蜀益州人」，四川益州的人。四川的人啊，四川山明水秀，那裡的人都是很聰明、很有智慧的。以前那個張沖是四川人，他想來和曹操聯繫，可是曹操看不起他。曹操有一本孟德心書，是曹操著的。這一本書是他的兵書戰策，是他很心愛的著作，可以說是傑作，沒有人知道，也沒有印出來流通

，這是一本獨本，孤本，只有它一本。曹操把他的孟德心書拿出來給張沖看，顯示一下他的學問和著作，和思想，想炫耀一下，想不到張沖當他面把書拿起來從頭看到尾，這麼看了一遍，然後把書給放下，就說你這書四川多得很呢！曹操非常的surprise，很吃驚的。說：你四川有這本書

？這本書是我自己寫出來的，四川怎麼會有呢？張沖說：如果你要不信，我背一遍給你聽聽。我們四川三歲小孩子都會背這本書，都懂得這本書，我背給你聽聽。他就從頭到尾，一字也不錯的背出來了。曹操一看，哦！真是不得了！就很器重他。可是因為話不投機，張沖同曹操就沒有什麼協定。以後就去見諸葛亮，和劉備一談

，張沖就把四川的地圖獻給了劉備。劉備以後就去了四川。四川人有很多才子，好像蘇老泉（蘇洵）也是四川人，和蘇東坡、蘇轍都是四川人，號稱三蘇。因為這樣，四川的在家人文學士那麼多，出家的人也都簡單了。

「幼投峨眉山黑水寺出家」，他在年幼的時候，大約十多歲，就到峨眉山黑水寺出家。「二十一歲具戒巡禮」，等到二十一歲那個時候，他受了具足戒。「晚見雲門」，又過了幾年，大約三、四十歲的時候，就去見廣東韶州雲門文偃禪師。文偃禪師是個跛子，跛一條腿，這條腿是他去求法，被他師父關門時夾斷的。欽！你看看古來的人爲了求法，把腿都夾斷了，還是要求法。我們現在的人，不要說夾斷腿，拿

Commentary:

This is Dhyana Master Guangwu of Shuangfeng, a Patriarch of the 41<sup>st</sup> generation. Where is Mount Shuangfeng? It's in Guangdong. **The Master's name was Jing Qin.** The Chinese character 諱 *bui* translated as "name" here actually means "unmentionable," indicating that it was not appropriate to refer to the Master by his given name, in the same way that we do not refer to our parents by their given names. When it is necessary to use names when addressing parents or elders, this character is used to indicate that the name is basically an unmentionable one. Without using this character to introduce it, mentioning the name would be disrespectful. In the same way, out of respect for his teacher and elder Dharma brothers, a left-home person does not mention their names. In Asian culture, calling people by name indicates that you look down on them, although in Western culture, some sons even call their parents by their given names and do so quite casually. The Master's name was Jing Qin (Ultimate Respect). He was also named Guangwu (Vast Enlightenment).

**His family name was Wang. He was a native of Yizhou in Shu (Sichuan Province).** In Sichuan, the natural environment, the mountains and waters, is excellent and the people are quite intelligent and endowed with wisdom. In the past, there was Zhang Chong, who was from Sichuan. He decided to work together with Cao Cao. But Cao Cao looked down upon him. Cao Cao had a book he'd written, called "Meng De Xin Shu," that contained his favorite articles on military strategy. It had never been published, or even circulated, but it could be considered a masterpiece. No one knew about it. There was only one copy of the manuscript, which he kept. He gave it to Zhang Chong to read, in order to show off his literary knowledge, writing prowess, and his ideas. Who would have thought that Zhang Chong would take it, look at it from beginning to end right there in front of Cao Cao, and after reading it through once like that, put the book down and say, "That book of yours is all over Sichuan."

Cao Cao was really surprised. He said, "You've got this book in Sichuan? I wrote this book. I'm the author, how could it be in Sichuan?" Zhang Chong said, "If you don't believe me, I'll recite it from memory for you. In Sichuan, even three-year old children can recite this book by heart." And Zhang Chong proceeded to recite the book from beginning to end without missing a single word. Cao Cao then knew that this was an exceptional person and thought highly of him. However, because of a lack of affinities, Zhang Chong and Cao Cao never made any agreement. And so Zhang went to chat with Zhu Geliang and Liu Bei. After their visit, Zhang Chong gave a detailed map of Sichuan to Liu Bei, who then went on to Sichuan.

There were many people from Sichuan who were extremely talented.



教鞭打幾下，大約就跑了。碰碰汗毛，也就跑了。「契悟印證」，他和文偃禪師一談，就很契合的，很有緣的。於是乎他就開了悟了。文偃禪師就給他印證，說：你可以了！

「時劉氏僭號嶺南」，僭號就是沒有經過誰來許可他，他自己就封自己做皇帝了，這叫僭號。也沒有什麼人一定來擁護他，他自己就一定要做皇帝，他就在嶺南那個地方獨霸稱王了。「尤尚佛教」，劉氏這個皇帝他尊崇佛教。對佛教他有信心

，大約也就因為他信佛教，所以他就敢做皇帝，想說他尊崇佛教菩薩會保護他，會擁護他。「如靈樹知聖雲門匡真皆當時欽重」，靈樹知聖禪師也是劉氏他所尊重的

。還有雲門文偃禪師，他稱他匡真。雲門匡真，也是他尊重的。「而師居其一」，而這位廣悟禪師他也是其中之一份子。

「南漢劉晟嘗召問甚喜」，劉晟也是當時地方的土皇帝，大約有兩、三個人來保護著他做皇帝，他就常常召問廣悟禪師，覺得很有緣的，很器重他，也很歡喜。

「賜以磨衲方袍」，就賞賜給他衲袍之類的，出家人的大袖袍，皇帝賜的當然特別名貴了。

「太平興國二年二月二十二日」，在宋朝太平興國二年二月二十二日的那一天

。「與諸緇素夜話」，廣悟禪師這時候請了很多護法居士和出家人，當時的大德，在晚間和大家來一方面說法，一面向大家告假，也就是和大家見最後一面。但是他沒有什麼病，談話之間「焚香合掌而逝」

，他就在中間用一個香爐，點上了香，合起掌來就圓寂了。你看這真是笑話，它不是笑話。和大家談談話就死了。要是有膽子小的人一定站起來就跑了，當時大約沒有這個情形。那為什麼能這樣子呢？這樣子就是生死有把握，願意活著，我就活著

；願意死，我隨時都可以往生。所以閻羅王也管不著了，人王也管不著了，鬼王也管不著了，天王也管不著了。這叫生死自由，性命由我不由人，旁人管不了了。

For instance, Su Xun (Su Lao Quan), Su Dong Po, and Su Che were all from Sichuan. Since there were so many talented laypeople, it follows that those who left the home-life were exceptional as well.

**In his youth, the Master went to Mount Emei and left the home-life at Black Water Monastery.** He was probably ten years old at that time. **At age twenty-one, he received the complete precepts, and then traveled around, paying respect to different teachers.** A few years later, when he was in his thirties or forties, **upon meeting Master Yunmen (Cloud Gate)**, whose name was also Wenyan, at Great Enlightenment Monastery (see “Vajra Bodhi Sea” Issues 399 & 400) Master Wenyan was a cripple. He got that way because when he went to seek the Dharma from his teacher, his teacher slammed the door on his foot and broke it. Those of old were even willing to lose their legs in seeking the Dharma. Not to speak of losing a leg, people today would run away if someone merely touched a hair on their bodies!

**He awakened to the truth.** As he talked with Master Wenyan, he found that they had affinities with one another, and right then he awakened **and was certified by him.**

**At that time, Lord Liu made himself the ruler of the Lingnan region.** No one selected him; he just decided on his own that he wanted to rule and made himself the king. **He was extremely reverent towards Buddhism.** Perhaps it was because of his belief in Buddhism that he dared to assume the position of a king. He trusted that the Bodhisattvas would protect him. **He honored Dhyana Masters such as Zhisheng (Sagely Knowledge) of Lingshu (Magic Tree), and Kuangzhen (Truth) of Yunmen (Cloud Gate).** Master Guangwu was also someone whom Lord Liu revered, and he often drew near to the Master.

**Once, Liusheng, the king of Nanhan, summoned the Master and had a discussion with him.** This was another king of a small region. **On that occasion, the king was extremely pleased,** and felt that they had great affinities with one another. **And so he presented the Master with a robe and sash,** which of course were especially fine, since they were a gift from a king.

**During the second year of the Taiping Xingguo reign period of the Song Dynasty (977 C.E.), on the twenty-second day of the second month, the Master invited many Dharma-protecting laypeople and many left-home people,** including greatly virtuous High Sanghans, to come **and he sat talking with them into the night.** On the one hand, he was speaking the Dharma, on the other hand he was saying goodbye. It was the last time they would all see him. But he didn't have any illness. **Then the Master got up and lit incense** in the incense burner, which was in the middle of the room. And as he was talking, he **put his palms together, and left.** He entered stillness. Any of those people who lacked courage must certainly have run out of the





「僧臘六十二」，他受戒的年齡是六十二歲。「世壽八十二」，世間的壽命是八十二歲。所以一般緇素就給他造了一個塔，塔是印度話，翻譯中國話叫方墳。「塔全身本山」，塔是全身，塔在本山。「至大中祥符九年」，到北宋祥符九年的時候。「塔戶分裂」，塔的門就開開了，本來塔是封著的，戶不開的，可是開了。

「視之如生」，那麼大家一看他，他跟活著的時候還是一樣，不像是圓寂了幾十年的樣子。「緇素迎請」，這時候出家人和在家人要把他的肉身迎請到廣東來。「膠漆供雙峰山」，用膠漆把肉身漆好了，供奉在雙峰山。「地方崇拜」，因為他是個肉身，所以地方的人就對他非常崇拜，非常恭敬他的肉身塔。怎麼樣呢？「甚感靈異」，因為崇拜了，這個也到那兒去求

，那個也去求，有病的一求也好了，求兒子的，一求也有兒子了。求女的，一求也有女了。有的事情不順利，一求也就順利了。因為這種種的情形，一傳十、十傳百

、百傳千、千傳萬。這麼一傳，地方上的愚夫愚婦，你也來求，他也來求。被這個蒼蠅踢一腳，也來求一求；被蚊子咬一口

，也要來求一求。那被蒼蠅踢一腳的來一求這地方也不痛了，被蚊子咬的，一求也好了。所以靈異的事情很多。我為什麼要這麼樣說呢？我說被蒼蠅踢一腳，蚊子咬一口，這是很小的事情。小的事情都會滿足大家的所求，那大的事情更不要說了。總而言之，這位禪師，他能做到的事情，他都會幫助你。所以是甚感靈異。

☸待續

room when that happened, because likely at that time such an event – to die while chatting – was unheard of. How could he pass on like that? It's because he had control over birth and death. If he wanted to live, he could live. If he wanted to die, he could go to rebirth any time he chose. King Yama had no control over him, how much the less any heavenly or human king. That is what's known as freedom over birth and death. "My fate is in my own hands, and not in the hands of others." No one else can do anything about it.

**The Master's precept age was sixty-two. His worldly age was eighty-two. His entire body was housed in a stupa on the mountain.** Stupa is a Sanskrit word. It translates as "square grave." **Later, during the ninth year of the Dazhong Xiangfu reign of the Northern Song Dynasty (1016 C.E.), the stupa's door split open of itself.** The stupa had originally been sealed shut, but at that time it opened naturally. Everyone looked in and saw that **the Master's body appeared as if still alive.** It looked just the same as it did when he was living; it certainly didn't look like he had entered stillness several decades prior. After reverently removing it, **the Sangha and laity had his flesh body lacquered, after which they respectfully transported it to Shuangfeng (Twin Peaks), in Canton where the local people were extremely reverent and paid homage to his stupa. The miraculous responses were many indeed!** People went before the stupa to pray. Those who were sick sought to get well. Some who wanted to have sons would go there to pray for sons. Some wanted to have daughters and would go to the stupa to pray for daughters. At times when things were not going their way, people would go to seek help, and then things would work out for them. After all those responses, one person would tell ten others, and those ten would tell a hundred others, and the hundreds would tell thousands, and the thousands would tell tens of thousands. Soon just about everybody came to seek something, to the point that if someone got kicked by a fly, he came to seek help. If someone got bitten by a mosquito, he'd come seeking help. And then those places where people had been kicked by flies no longer hurt, and their mosquito bites got better. That's what's meant by "many miraculous responses."

"But why did you bring up such small matters as getting kicked by flies or bitten by mosquitoes?" you wonder. Because those are very small matters. If even those who came to seek help in such small matters got responses, we need not go into detail about those who came to seek help with more serious problems. In general, this Dhyana Master was willing to help people in every way he could. ☸To be continued

