



## 【 佛祖道影白話解 】

## 四十一祖雙峰廣悟禪師 (續)

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-FIRST GENERATION:  
**DHYANA MASTER GUANGWU (VAST ENLIGHTENMENT)**  
**OF SHUANGFENG (TWIN PEAKS)** (CONTINUED)

宣公上人講於一九八四年二月下旬 LECTURED BY THE VENERABLE MASTER AT END OF FEBRUARY, 1984

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## 贊曰

峨嵋脫染 堅持佛戒  
 生死大事 遍扣名德  
 涵蓋雲門 狂心頓歇  
 質留雙峰 萬古不滅

偈頌贊歎他說：「峨嵋脫染」，他在峨嵋山那兒出家，脫離染污法。「堅持佛戒」，他堅持佛的淨戒，嚴守佛的淨戒。

「生死大事」，他因為要了生脫死。「遍扣名德」，所以各處去參訪善知識，遍扣名德，到處去當參學去求教，有名的、有德行的，他都去參訪。

「涵蓋雲門」，他到雲門座下，文偃禪師問他涵蓋乾坤是怎麼回事？那麼他就豁然開悟了。因為他開悟了，不除妄想不求真了，他變成一個閒道人了。所以「狂心頓歇」，他的狂心野性，痴心妄想，也都停止了，都沒有了。

「質留雙峰」，他的肉身就留在雙峰山這個地方。「萬古不滅」，萬古之後也不會磨滅的。這是廣悟禪師簡單的傳略，簡單的說明。

## 或說偈曰

普賢道場峨嵋山 鐘靈毓秀產奇男  
 出類拔萃文武士 超凡入聖僧道處

A verse in praise says:

**At Emei Mountain, he cast off defilement  
 And resolutely held the Buddha's precepts.  
 Since the matter of birth and death is great,  
 He went everywhere in search of virtuous teachers.  
 At Yunmen, he understood the phrase "Encompassing Heaven  
 and Earth,"  
 And his mad mind instantly came to a halt.  
 His body now remains at Twin Peaks,  
 And it will not perish for ten thousand ages.**

Commentary:

A verse in praise of him says: **At Emei Mountain, he cast off defilement, and resolutely held the Buddha's precepts. Since the matter of birth and death is great, he went everywhere in search of virtuous teachers.** The Master knew that the matter of birth and death had to be resolved, and so he went to study with well-known, virtuous, wise advisors.

**At Yunmen, he understood the phrase "Encompassing heaven and earth," and his mad mind instantly came to a halt.** Once he came to study under Master Wen Yan at Yunmen, Master Wen Yan asked him what the meaning of encompassing the *qian* and *kun* was all about, and he had an immediate enlightenment. He neither cast aside false thoughts nor sought the true. He became a tranquil person of the Way. At that point, his mad mind and wild nature, and all the false thoughts of his deluded mind, came to a stop. The mad mind suddenly ceased.

**His body now remains at Twin Peaks, and it will not perish for ten thousand ages.** This is a simple biography of Dhyana Master Guangwu.



廣悟大師弘大教 迦納尊者解宿冤  
肉身常供雙峰上 過去未來永流傳

「普賢道場峨嵋山」，四川這地方是天府之國，所以很多的藥材都出在四川，有川歸，川烏、川雄、川君。這個川君就是大黃。大黃在旁的地方出的就沒有那麼好。四川出的藥材都是特別好，所以在中藥裡邊，四川的藥材是很有名的。那麼藥材既然那麼有名，能治病；人哪，也是不可思議的。為什麼那個地方有那樣靈感呢？那樣不同呢？因為普賢菩薩的願力大，普賢菩薩選擇峨嵋山做他的道場。因為普賢菩薩在那兒，所以四川有很多的事情與其他的地方不同。所以普賢道場峨嵋山，這峨嵋山就有股靈氣。

「鐘靈毓秀產奇男」，不但產奇男，也產奇女。有一些個劍俠，青城劍俠，好像峨嵋派劍俠，都是在峨嵋山的人。峨嵋山的武俠功夫好，俠客多。所以是鐘靈毓秀產奇男。

「出類拔萃文武士」，文的，也有一些出類拔萃的文人、才子；武的也有一些個劍仙俠客，四川都是有名的，劍仙練的寶劍，除妖、斬魔君。武士從四川出來的很多。

「超凡入聖僧道處」，那麼也有一些個超凡入聖的和尚和老道，都是很虔誠的。有很虔誠的僧人，也有很虔誠的道士。

「廣悟大師弘大教」，就拿廣悟禪師來講，他能在佛教裡弘揚大教，弘揚佛法這種聖教。

「迦納尊者解宿冤」，又有迦那尊者也是在四川住。那位悟達國師因為他在往昔殺過晁錯，袁盎害晁錯。袁盎把晁錯給殺了，後來就出家，做了十世的高僧，都是很有名的。可是做悟達國師的一世，皇帝賜給他一個沈香寶座，他坐在沈香寶座上，就生了一念的貢高，他就說：「

Another verse in praise says:

**Universal Worthy Bodhisattva's Way-place lies at Mount Emei.  
That supreme and efficacious environment nurtures rare genius—  
Outstanding literary and martial artists,  
As well as devout Sanghans and Taoists who transcend  
the common and enter the Sagely Way.  
Dhyana Master Guangwu propagated the vast teaching.  
Venerable Kanakavasta dissolved past lives' resentment.  
The Master's flesh body is worshipped at Twin Peaks.  
Throughout the past and into the future, he will abide forever.**

Commentary:

**Universal Worthy Bodhisattva's Way-place lies at Mount Emei. That supreme and efficacious environment nurtures rare genius** – Sichuan is a province with rich natural resources. Just take a look at the medicinal herbs that come from Sichuan, for instance: chuan gui, chuan wu, chuan xiong, chuan jun. Chuan jun is da huang. The medicinal herbs that come from Sichuan are exceptionally fine and quite well-known. Other places don't produce as fine a variety. Since the herbs from Sichuan are so effective in curing illness, the people native to Sichuan are also inconceivable. Why is that place so efficacious? It is because Universal Worthy Bodhisattva's vow-power is so great, and since Universal Worthy selected Mount Emei as his Way-place and dwells there, many unusual things happen in Sichuan.

**Outstanding literary and martial artists, as well as devout Sanghans and Taoists who transcend the common and enter the Sagely Way.** Mount Emei has an efficacious energy. That supreme and wholesome environment nurtures both men and women of rare talent. There are martial artists, like the "Swordsmen of the Green City," and the Emei Martial Arts Sect. Martial artists with excellent gong fu and many roving swordsmen find their way to Emei. The swordsmen have perfected their skill to the point they can slice through the demonic armies. There are also very sincere Buddhist monks and Taoist priests who have left the common and entered the realm of sages in Sichuan. **Dhyana Master Guangwu propagated the vast teaching.** Chan Master Guangwu was such an individual. Within Buddhism, he propagated the great teaching.

**Venerable Kanakavasta dissolved past lives' resentment.** There was also the Venerable Kanakavasta, who lived in Sichuan. National Master Wuda had killed Cao Cuo in the past. Later he left the home-life and repented of his deed. For ten lives in succession, he was a High Master. The Emperor bestowed upon him a precious throne made of fragrant chandana wood. He sat down upon that precious throne and had one arrogant thought: "Ah, in this world, how many left-home people of such virtue in the Way as I have are there?" Once he produced that one thought of arrogance, his resentful enemy came to get him. Cao Cuo's spirit had tried to get at him for ten lives, in order to pay him back. But because he had



哦！世界上像我這麼有道德的出家人有幾位呢？」這一念貢高生出來就怎麼樣了？這個冤業就找來了。晁錯的魂找了他十世，想來報仇，但是因為他做高僧，嚴持戒律，總是沒機會向他報仇。但是如今他生出一念的貢高來了，喔！冤魂就跑到他身上來了，就在他腿上生了一個人面瘡。這個瘡，鼻子

、眼睛、嘴巴都有，一天到晚要吃東西，專門要吃肉。不給肉吃，他就疼。給他肉吃，能好一陣，等一等又要吃。就這樣來磨難、障礙他修道。他修道也修不好。以前因為他當參學的時候，遇到一個老和尚全身都生瘡，流膿，臭不可聞，誰也不肯接近他，誰也不願意照顧他。病得路都不能走，要死要死的。那麼悟達國師那時候也不怕邋遢，也不怕骯髒，不怕臭，就來照顧他，把這個老和尚照顧好了。那麼老和尚臨走的時候對他說：「如果你以後有什麼事情不能解決的話，你就到四川一個地方找我，我會幫助你的。」以後他生了這個人面瘡，怎麼治也治不好，中醫、西醫都治不好。他想起這個老和尚來了，於是乎就到四川去找老和尚。這位老和尚是誰呢？就是迦納尊者。故意示現一個病僧的樣子來試驗他，看看他怎麼樣？能不能有忍耐心來照顧他。那麼果然悟達國師低聲下氣的忍耐，來服侍他。所以他這時就去找老和尚。迦納尊者就用三昧水，把他的人面瘡給洗好了。所以我們人，到處要結緣是好的，不要盡結怨。解夙冤就是這樣子。

「肉身常供雙峰上」，這位廣悟禪師他的肉身經常供養在雙峰山的上面。

「過去未來永流傳」，過去的人，現在的人，未來的人，永遠都紀念他，流傳於世，不忘他這種德行。（全文完）

been a high Sanghan and sternly upheld the precepts, there had never been an opportunity for Cao Cuo. However, once he had that single arrogant thought, Cao Cuo's resentful spirit got its chance and took possession of Master Wuda. After that, a human-faced boil broke out on the National Master's leg. The boil had a nose, eyes, and a mouth, and it wanted to eat all day long. The only thing that satisfied its hunger was meat. If it didn't have meat to eat, it would cause National Master Wuda great pain. After it ate meat, however, it would feel better for a little while, and then it would start to hurt again, until it was given more meat to eat. In that way, it obstructed National Master Wuda's cultivation of the Way.

During the time when National Master Wuda had been a student learning from many different teachers, he met an elder monk, who was entirely covered with foul-smelling boils. No one dared get near him; no one wanted to take care of him. He couldn't walk, couldn't sit, and was on the brink of death. National Master Wuda wasn't afraid of the filth or the stench. He stayed with the old monk and took care of him until he recovered.

When they were about to part, the old monk said to him, "If in the future anything ever happens to you that you are unable to resolve, come and find me in Sichuan, and I will help you."

Once the human-faced boil started to fester, it wouldn't get better, so that it was incurable by both Chinese and Western doctors. Eventually he remembered the old monk, and so he went to Sichuan to find him. That old monk was the Venerable Kanakavasta, who had deliberately manifested as a sick old monk to test Master Wuda and see how he would react. He wanted to see if the Master had the patience to care for him. National Master Wuda had passed the test, and so when the National Master found Venerable Kanakavasta in Sichuan, the Venerable used the water of samadhi to wash away the human-faced boil. We people should remember this story, and wherever we go, create good affinities with people and not create enmity.

**The Master's flesh body is worshipped at Twin Peaks. Throughout the past and into the future, it will abide forever.** Master Guangwu will be venerated by those of the future, as well as by people of today. Everyone will remember him, never forgetting his virtuous practices. (The End)

