

【 佛祖道影白話解 】

# 四十六世智者嗣如禪師

LIVES OF THE PATRIARCHS  
PATRIARCHS OF THE FORTY-SIXTH GENERATION:  
Dhyana Master Zhi Zhe of Siru

宣公上人講於一九八五年三月三十日

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四十六世智者嗣如禪師

師。壽春府夏氏子。生而祥光現舍。十四歲。依淨照於嘉禾資聖。照舉良遂見麻谷因緣。問曰。如何是良遂知處。師即洞明。後印心於長蘆信公。被旨住焦山。僧問。如何是佛。師曰。黃面不是真金貼。曰。如何是佛向上事。師曰。一箭一蓮花。僧作禮。師彈指三下。後遷蘇之靈巖。退居包山。示寂。塔於寺後。

「四十六世」：這位禪師是四十六世祖師；名字就叫「智者嗣如禪師」。他很有來歷的，出生的時候祥光繚繞他的房子。

「師，壽春府」：這位禪師，他是壽

Essay:

The Master was a son of the Xia family of Shouchun Prefecture. At the moment of his birth an auspicious light filled the house. At fourteen he left the home-life under Master Jing Zhao (Pure Illumination) at Zhisheng in Jiahe. Master Zhao cited the interchange between Dhyana Master Liang Sui and Dhyana Master Ma Gu. Then he asked, "How did Liang Sui come to an understanding?" Master Zhi Zhe immediately had an awakening.

Afterwards he received the Mind-Seal Dharma from Master Xin of Changlu and was appointed by imperial edict to be Abbot at Jiao Mountain Monastery.

A monk asked him, "Who is the Buddha?" The Master replied, "His yellow face is not gilded with true gold."

The monk asked further, "In what way will the Buddha take one step forward?" The Master replied, "Every arrow pierces a lotus."

The monk bowed, the Master snapped his fingers thrice.

Afterwards the Master moved to Lingyan Mountain of Suzhou Province. Then he retired to Bao Mountain and entered the stillness there. His stupa was erected behind the monastery.

Commentary:

The Master had an unusual background. He was a son of the Xia family of Shouchun Prefecture in Anhui province. At the moment of his birth an auspicious light filled the house. It encircled the room.

At fourteen he left the home-life under Master Jing Zhao at

春府的人；壽春府在安徽。「夏氏子」：他俗家姓夏。「生而祥光現舍」：他一出生，就有吉祥的光明，圍繞著他的房子。「十四歲」：等到他十四歲的時候，「依淨照於嘉禾資聖」：他就去拜淨照禪師出家了。嘉禾，是現在的嘉慶；他在嘉禾的資聖寺那個地方出家。

「照舉良遂見麻谷因緣」：淨照禪師提出來一個公案，就是良遂禪師去見麻谷禪師這個因緣。淨照禪師對他說後，「問曰」：就問他，「如何是良遂知處」：怎麼樣知良遂禪師他就明白了呢？他就知道了呢？這是什麼道理？「師即洞明」：這麼樣一問他的時候，他就了然於心、就明白了；洞明，就是了悟了。

「後印心於長蘆信公」：以後，他又在長蘆信禪師那兒接的法。「被旨住焦山」：當時，因為他也就有一點道德名望，皇帝都知道他，就任命他在焦山寺做住持。焦山在什麼地方？(弟子答：「在浙江鎮江，長江有兩個島，靠東南邊的島叫焦山，與金山島相對。»)那麼皇帝請他到焦山去做方丈，一做方丈，就有很多出家人在那兒住。

「僧問」：有出家人願意做試探，就問他。問什麼呢？「如何是佛」：什麼樣的叫佛啊？因為這個僧人也很調皮的，他出家作和尚，怎麼會不知道佛是什麼呢！他就是去看看這位嗣如禪師的詞鋒怎麼樣？看看他辯才怎麼樣？一方面，也要多知道一點；一方面，也是來試驗試驗這位方丈和尚，到底有沒有東西在他肚裡頭。「師曰，黃面不是真金貼」：那麼這位禪師說，佛的臉是金色，可是他那種黃色，不是用真金貼上的那種黃。

答覆他如何是佛的問題了，他又問了，「曰」，「如何是佛向上事」：怎麼樣子，才算是佛向上這一門呢？這個「向上」，就是禪宗裡頭講的「向上一招、向上一門」，這是禪宗裡的一個向上勇猛精進來修行。這向上，就是不要向下，要向上勇猛精進。他既然問，怎麼樣才叫真正的向上勇猛精進呢？「師曰」：這位禪師又答覆他說，「一箭一蓮花」：箭射得快，箭到目的地是很快的。這一個意思，就是說，你應該像射箭那麼快的精進用功來修行，就可以得到蓮花。又者，射箭是直的，箭不會轉彎，所以說「直之如矢」；就像箭是直的那麼射出去，它不會拐彎抹角的。也就是說：你修行，既然要快、又要直；就要很老實的，實實在在的，不能

**Zhisheng Monastery in Jiahe. Master Jiao brought up a public Chan record; he cited the interchange between Dhyana Master Liang Sui and Dhyana Master Ma Gu. Then he asked, "How did Liang Sui come to an understanding?"** What made him understand? This was the question he brought up to Master Zhi Zhe.

**Master Zhi Zhe immediately had an awakening.** Upon hearing the question, he understood. **Afterward he received the Mind-Seal Dharma from Master Xin of Changlu and was appointed by imperial edict to be Abbot at Jiao Mountain Monastery.** Because he had some virtue in the Way, the emperor appointed him abbot of that monastery. Where is Jiaoshan [Jiao Mountain]? (Disciple: At Zhenxiang in Zhejiang province. In the Yangzi River, there are two islands facing each other: Jinshan and Jiaoshan.) After he was stationed there, many monastics went there to live.

**A monk asked him, "Who is the Buddha?"** The monk was a busy. **The Master replied, "His yellow face is not gilded with true gold."** Basically the monk was mischievous. Of course he knew who the Buddha is, but he wanted to challenge the Abbot to see if he had any true learning. And the Abbot's reply was, "The Buddha has a yellow face, but the yellow is not from true gold."

**The monk asked further, "In what way will the Buddha take one step forward?"** This is classic language in Chan repartee. It means, "In what way can one make further progress in Chan cultivation?" Taking one step forward means ascending, not falling behind. It means being courageous and vigorous. **The Master replied, "Every arrow pierces a lotus."** An arrow is very fast. One meaning of this line is, "You should be as sharp and fast as an arrow and the lotus is your target." An arrow is straight and does not take turns. There is an idiom that describes someone being "as straight as an arrow." This means in your cultivation you have to be quick and straightforward, direct and honest. An arrow is straight; it cannot bend. That is to say, one must not be crooked and sloppy and certainly one cannot compromise.

這麼轉彎抹角、委曲求全的，不能那麼樣子馬馬虎虎的。你一定要快、又要直；你若能快又直，就一定有好的結果，一定能證得坐寶蓮花的果位。

「僧作禮」：說完這個話，和尚就給他叩頭頂禮了。「師彈指三下」：彈指三下就是給他印證，說他可以了、明白了。「後遷蘇之靈巖」：以後，他就從焦山又搬到蘇州靈巖山去作方丈。「退居包山」：他退居後就到包山那個地方。「示寂」：他就告訴大家他要圓寂了。「塔於寺後」：那麼在包山寺的後面，就造了一個塔，把他供養在那個地方。

贊曰

纔出胞胎 祥光現瑞  
點著便知 宿根無諱  
提揆童蒙 慈心普逮  
靈巖峰頂 圓音斯在

「贊曰」：讚嘆嗣如禪師。「纔出胞胎，祥光現瑞」：他才剛剛一出生，就得到祥光繞室，有這種吉祥的、好的吉照的感應。

「點著便知」：那麼你一指示他，他就明白了。「宿根無諱」：知道什麼呢？知道他的宿命。宿命，就是前生的經過，前生是個做什麼的；無諱，就是「不避諱」。避諱就是「不說」，無諱就是「說」；他說他前生是怎麼回事，所以不避諱。

「提揆童蒙」：這位嗣如禪師很歡喜提拔後進、提拔晚輩。童蒙，就是小孩子；他很歡喜造就青年人，令青年人明白佛法。「慈心普逮」：他這種慈悲的心腸，無所不逮，遍及到所有人的身上去。

「靈巖峰頂」：靈巖山這個地方我也住過，這是在吳越春秋時候的吳國；那裡有個梳妝台，是當年西施梳頭的地方，現在寺的後面。在靈巖山峰頂上，「圓音斯在」：這位法師說法圓融無礙的聲音，到現在還存在。大約那個地方有錄音機和錄音帶都在虛空裡放著，但是沒有人看見；所以開眼的人一定會說：「哎呀！今天他講法的聲音在那兒，這個聲音還聽得見，這個法會還在那兒說法呢！或說偈曰

祥光繞室宿命通  
智慧辯才大而洪

**The monk bowed in thanks. The Master snapped his fingers thrice.** This was his way of certifying that the monk had understood.

**Afterward the Master moved to Lingyan Mountain of Suzhou Province.** He moved from Jiaoshan to Suzhou. **Then he retired to Bao Mountain and entered the stillness there. His stupa was erected behind the Bao Mountain Monastery.**

A verse in praise says:

**Upon his emergence from the womb,  
An auspicious light shone.  
When it was pointed out to him,  
He immediately knew.**

**He was not inhibited about bringing up his  
past roots.**

**He gave the young ones a helping hand,  
His compassionate mind reaching all.**

**At the summit of Lingyan, his perfect sound  
still lingers.**

Commentary:

**Upon his emergence from the womb, an auspicious light shone.** Right at the moment of his birth, this very lucky portent appeared. **When it was pointed out to him, he immediately knew.** When someone pointed out the Way, the truth, to him, he immediately understood. **He was not inhibited about bringing up his past roots.** He knew about his past conditions, and he was not shy about bringing them up. **He gave the young ones a helping hand.** He especially liked to groom the younger generation, often giving them a helping hand in understanding the Buddhadharmā. **His compassionate mind reaching all,** his kindness was all-encompassing. **At the summit of Lingyan (Magic Cliff), his perfect sound still lingers.** The perfect, non-obstructive sounds of his Dharma still linger in Lingyan Mountain. Probably his lectures were recorded. Nobody saw the recording going on. The tape recorder and cassettes were probably located in empty space. Those who have opened their five eyes will be able to see and hear this Dharma assembly that is still going on.

Another verse says:

皈依三寶盡形壽  
趨向上乘了此躬  
信公印心傳依法  
學僧蒙記鼓晨鐘  
提拔後進誨不倦  
披勇猛鎧靈巖峰

「祥光繞室」：這位禪師一出生，就有這樣的祥瑞，在他住的房子那兒，就現出一種祥光。這就是「宿命通」：這就是宿世的命運通到現在，證明這位禪師一生來是有來歷的人。所以「智慧辯才大而洪」：他的智慧和他的辯才大不同，一般人不能比的；聲音也宏亮，是智慧也高超。

「皈依三寶盡形壽」，他從十四歲就去出家修行，一生都是皈依三寶的。「趨向上乘」：他所注重的，就是向上一門，也就是向上一法、向上一著。「了此躬」：他想這一生就把道業給修成了，就在他有生命這個身體，就要成道業。

「信公印心傳衣法」：長蘆信公傳授衣鉢和佛祖的心法給他。「學僧蒙記鼓晨鐘」：在他座下住的學僧，蒙他給授記為入門的弟子；他叫他們，好像敲起了暮鼓晨鐘，來警醒世間人、教化世間人。

「提拔後進誨不倦」：他常常願意提拔下一代，為這個佛教來作出準備，為繼續佛的心燈這樣的人才，來培植來造就。所以他誨人不倦，他教化人什麼時候也不會覺得自己辛苦或者疲倦，或者要休息，他不會休息的。「披勇猛鎧」：他常常是穿著披勇猛精進，向前精進的這種鎧甲，就像是那個大將軍似的。「靈巖峰」：在那個靈巖山山峰上面來弘揚佛法。這位嗣如禪師他很歡喜提拔後進，提拔晚輩。同蒙就是小孩子，他很歡喜造就青年人，讓青年人明白佛法。 ㊦ 本文完

An auspicious light encircled the room.  
He had penetrating knowledge of his past lives.  
His eloquence and wisdom were great and expansive;

He took refuge with the Triple Jewel for his entire life.  
Aspiring toward the superior vehicle,  
He sought to complete his work in this very life.  
Master Xin sealed his mind and passed on to him  
his robe and Dharma.

His students among the Sangha were entrusted to  
strike the morning bell.

Promoting the younger generation,

He taught without ever tiring.

Donning the armor of courage,

He presided over Lingyan's summit.

Commentary:

**An auspicious light encircled the room. / He had penetrating knowledge of his past lives.** This knowledge reached back to his former lives. This proves he had an unusual background. **His eloquence and wisdom were great and expansive.** Most people could not compare to him. His sound was resonant and far-reaching, and his wisdom was lofty. **He took refuge with the Triple Jewel for his entire life.** From age fourteen he set forth from the home-life. His entire life was dedicated to the Triple Jewel. **Aspiring toward the Great Vehicle, he sought to complete his work in this very life.** He focused on the most advanced, most superior method of cultivation and wanted to accomplish the Way in that very life.

**Master Xin sealed his mind and passed on to him his robe and Dharma.** Master Xin of Changlu transmitted to him the mind-seal and bequeathed his robe and bowl and Dharma. **His students among the Sangha were entrusted to strike the morning bell.** By way of a prediction and passing on the mandate, he bade his close disciples to strike the morning bell and evening drum so as to awaken the people of the world, to teach and transform them. **Promoting the younger generation, he taught without tiring.** He liked to support the younger generation so that they could perpetuate the lamp of the Buddha's mind. He made sure there were talented and promising people to continue the Buddha's lineage. At no time did he feel tired. He never paused to rest. **Donning the armor of courage,** like a great mighty general, **he presided over Lingyan's summit.** At the top of Magic Cliff Mountain, he spoke the Dharma.

㊦ The End