

【 佛祖道影白話解 】

# 四十七世真歇清了禪師

LIVES OF THE PATRIARCHS  
PATRIARCHS OF THE FORTY-SEVENTH GENERATION:  
Dhyana Master Zhen Xie Qing Liao

宣公上人講於一九八五年三月三十一日

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Note: Dhyana Master Zhen Xie Qing Liao (1089-1151) was a famous patriarch of the Caodong School in the Song Dynasty. He and his disciple, Dhyana Master Hong Zhi, vigorously advocated silent illumination Chan, incorporating the principles in the Flower Adornment Sutra and Pure Land practice. Later the combination of Chan and Pure Land made a deep impact in the Song Dynasty. His teachings were transmitted to Japan, where the Caodong School was established and remains

Text:

**The Master was a son of the Yong family of Zuomian Prefecture. He was taken to a monastery when he was still a newborn baby. People were astounded to see such a joyful expression break out on the infant's face when he set eyes on the Buddha images.**

**Some years later, he passed an exam on the Sutras and was ordained as a monk. He knocked on Dhyana Master Dan Xia (Red Cloud)'s door. Master Dan Xia questioned him, "What was your true self before the cosmos began?"**

**While the Master was trying to figure out an answer, Master Dan Xia told him, "You are behaving recklessly. Get out!"**

**One day, while he was on top of Bowl Summit, he suddenly had an awakening. Then he went back to Master Dan Xia and stood attentively by his side. Master Xia slapped him and said, "This shows that you've got something!"**

**The Master delightedly bowed. Some time later, he entered the hall to speak Dharma and remarked, "When my teacher slapped me, all of my tricks and devices came to an end. I couldn't even find a way to open my mouth."**

**The Master passed away at Chongxian, Gaoning, on the islet on the west side of the monastery. His posthumous title was Dhyana Master Wu Kong (Enlightened to Emptiness).**

按：真歇清了禪師（1089-1151）為宋代曹洞宗著名人物。他和宏智正覺禪師大力提倡默照禪，在佛學思想上融會華嚴，並以淨土為指歸，對宋代禪淨融合影響甚深。尤其是他的禪法傳入日本，開創了日本的曹洞宗，至今不衰，對日本禪學思想有較大的影響。

師。左綿雍氏子。襁褓入寺。見佛。喜動眉睫。人咸異之。試經得度。扣丹霞之室。霞問。如何是空劫已前自己。師擬對。霞曰。你鬧在。且去。一日。登鉢孟峰。豁然契悟。逕歸侍立。霞掌曰。將謂你知有。師欣然拜之。住後上堂。云。我於先師一掌下。伎倆俱盡。覓個開口處不可得。師終於寧崇先。塔於寺西華相嶼。諡皇悟空禪師。

今天講的是「四十七世」，不知不覺

就講了這麼多世了！四十七世的祖師是誰呢？「真歇清了禪師」：你看！就這個名字，已經應該開悟了。爲什麼？他真休息了、真歇了。什麼叫「真歇」？就是沒有妄想；你誰沒有妄想，那是真歇息了。你誰有妄想，那不是真歇息，你還在那外邊；你覺得休息了，心裡頭不得了，做了很多工在心裡頭，所以就是沒有歇。所以說「狂心若歇，歇即菩提」，你這個狂心野性、痴心妄想若休息了，那就是菩提了。什麼叫「菩提」？你若能休息了——你若能斷一切妄，就得一切真；你妄沒有斷，真就得不到，所以這叫「真歇」了。了，就是「沒有了」；清淨到什麼程度呢？清淨到什麼也沒有了的這個程度。你有一粒微塵在那兒，那也不是清淨；一粒微塵也沒有了，這就了了——什麼也不掛著，這叫「了了」。不過不容易不掛的、不容易真歇的、不容易清了的。

我們顧名思義，一看見這位禪師的名，我們就應該迴光返照：我們真沒真歇？我們清沒清了呢？我們是不是還在這個世間上，這麼迷迷糊糊的奔奔波波、勞勞碌碌、爭爭吵吵、煩煩惱惱？還是不是這個樣子呢？我們要把切身的問題研究研究，不要去研究科學、研究哲學、研究地質學、研究天文學；研究那麼多，自己本身的身體學一點都不懂！自己的心裡爲什麼要一天到晚打妄想？自己的心裡爲什麼那麼貪？爲什麼那麼瞋？爲什麼那麼癡？「貪、瞋、癡」爲什麼我就不能把它滅除？「戒、定、慧」我爲什麼就不能把它找回來？這才是問題的，各位在這個地方應該用功！

所以大學裡要讀那個心理學，簡直是在那裡罵人！講那個心理學，講得怎麼樣騙人，講得是真可憐得很啊！什麼叫「心理學」？若把你心裡的貪、瞋、癡給弄乾淨了它，那是真清了了、真歇了。禪師的名字你懂了嗎？就如此而已！真歇了了，就什麼都沒有了！

「師。左綿雍氏子」：左綿，聽我們的周老師講，在廣西有一個左綿縣，那大約就是廣西了。廣西是窮山惡水的地方，聽說廣西，家裡都是很厲害的，隨便就殺人、隨便就打死人；可是也出了不起的人。這位禪師就生在這個地方，俗家姓雍。

「襴褌入寺，見佛」：他還在包屎片子的這個

Commentary:

Today we are discussing a Patriarch of the forty-seventh generation. Without realizing it, we have explained so many generations! This Patriarch's name is Master Zhen Xie, "Truly Putting to Rest": just by his name alone he should become enlightened. Why? Because he has attained true repose. What has he put to rest? His idle thinking. Whoever still entertains idle thoughts is not truly resting; whoever has put down his idle thoughts is truly resting. Although you might look as if you are resting, your mind is still doing a lot of work, and so you haven't truly rested. Hence, "when the mad mind comes to a stop, just that stopping is Bodhi." What is Bodhi? It is when you are able to put it all down, when you can sever all false notions and achieve everything that's true. If you don't sever the false, you won't be able to attain the true. This Dhyana Master is also called Qing Liao, which means to be pure and clear to the point where there is nothing left. When you arrive at the point where not even a single dust mote remains, you have completely cleared things up, with no more worries. However, it's not easy not to worry and to truly be at rest and totally clear.

Upon hearing this Master's name, we should contemplate its meaning. We should introspect: have we truly put matters to rest, have we completely cleared things up? Or are we still running around in a muddled frenzy, bickering and fighting and getting caught up in afflictions? We should investigate these very pertinent questions. Don't go pursuing the questions in science, philosophy, geology, astronomy and other studies but fail to understand the problems of your own mind. Why is it that you harbor so much greed and anger and delusion? Why aren't you able to drive them out? Why aren't you able to attain precepts, samadhi, and wisdom? That's the key question.

Right now psychology is a very popular subject in universities, but their kind of psychology is an insult. If all they teach you is how to cheat and manipulate others, isn't that pathetic? What is true psychology—the study of the mind? It's the method for clearing your mind of greed, anger and delusion. That's truly putting to rest and completely clearing things up until nothing remains.

**The Master was a son of the Yong family of Zuomian Prefecture, in Guangxi Province.** It's rumored that the people of Guangxi Province are pretty fierce.

時候，屎尿還沒有乾的時候，爸爸媽媽，也是信佛的，就帶他到廟上去看佛像。他一看那個佛像，就「喜動眉睫」：這個小孩子，就眉開眼笑的，啊！眉毛也展開了、眼也笑了，這樣子。「人咸異之」：咸，就是「完全」；異之，就是很奇怪的。一般人全都認為這是很奇怪的事情。

小孩子，你對他好一點，他也記得；你對他不好一點，他也記得。好像萬佛城果歸那個小孩子，你們知不知道這個公案？大約她四個月的時候吧？她媽媽抱著給我看——本來滿月以後，她就給我看過了；那時候我對她也沒有什麼表示。四個月的時候，抱來給我看，我對她就瞪著眼睛看；我這一瞪，喔！她就即刻把面轉過去了！以後什麼時候看我，她都把面轉過去不看我。這麼厲害！

最近，爸爸媽媽帶這個小孩子到火山爆發那個地方去旅遊；山上有個洞，他們就跑到裡面去住。這小孩子一住進這個洞，就很不高興；爲什麼呢？因爲那個洞裡邊有火狗、有火蛇、有火牛這些東西，就咬她。她知道這些東西很厲害的，她就要走，她就哭；爸爸媽媽以爲這沒什麼事，就不要走。最近一個多月以前吧？火蛇、火狗就又來咬這個小孩子，咬得不能走路了。你知不知道這個事情？唉！咬得一到晚上，就睡不著覺了，就哭；白天沒有事，到了晚間，火狗、火蛇、火牛就來咬，這個小孩子就說腿痛。兩個多禮拜，看醫生，醫生也不知道什麼病，看不出來什麼；照X光，骨頭裡邊沒有什麼，骨頭外邊也沒有什麼，怎麼樣也照不出來，那麼才來找我。我說：「你們在什麼地方惹來火狗、火蛇？現在火狗、火蛇來咬你這個小孩子的腿！」他們也沒有說什麼地方，也沒想起來；以後我又詳細問一問，才知道他們是去年八月間去旅行惹的這個麻煩。然後大家在萬佛城給她念念咒，好了！這個狗有的時候還來找她，前幾天又咬得她發高燒發到110多度；她爸爸媽媽又嚇壞了，又各處打電話找我。那麼這回，我回萬佛城，這幾個小孩子就學三步一拜，拜來拜去的。 ㊟待續

They have no qualms about murdering or beating people up. However, some famous personalities have also emerged from that area. **He was taken to a monastery when he was still a newborn baby.** When the Master was still in his diapers, his parents took him to a monastery. **People were astounded to see such a joyful expression break out on the infant's face when he set eyes on the Buddha images.** They were pretty amazed.

Children remember whether you are good to them or not. It's like the daughter of Guo Gwei, who lives at the City of Ten Thousand Buddhas. When she was four months old, her mother brought her to show me. Actually, when she was one month old, her mother had shown her to me and I did not say anything. When she was four months old, I stared at her when she was brought to me. Oh! Immediately, she turned away her face! Later, whenever she saw me, she would look away. That's how bad it was!

Recently, her parents took her to a National Park that had an inactive volcano; a previous eruption had created a cave and they stayed inside. The girl felt quite uncomfortable staying there. That was because there were fire dogs, fire snakes, and fire oxen there, and they bit her. She knew these creatures were fierce and wanted to leave, so she cried, but her parents thought nothing of it and didn't want to leave. About a month ago, the fire snakes and fire dogs came to bite her again, and they bit her so badly that she couldn't walk. After being bitten, at night she couldn't sleep and would cry. In daytime, she was okay. At nighttime, the fire dogs, fire snakes, and fire oxen would bite her and the girl would complain that her legs hurt. For two weeks they took her to see doctors, but the doctors could find nothing. X-rays showed nothing wrong inside or outside of her bones. Then they came to me. I asked, "Where did you pick up these fire dogs and fire snakes? Now they are coming to bite your daughter's legs!" They couldn't think of where it might have happened. Later, I asked them in detail and found out that they had taken a trip the previous August and run into trouble. Later, residents at the City of Ten Thousand Buddhas recited a mantra for her and she got well! The dog sometimes came back for her and a few days ago she had a high fever over 110 degree. Her parents were frightened and phoned everywhere looking for me. This time when I came back to CTTB, the child and her young friends did "three steps one bow" bowing back and forth.

㊟To be continued