

## 【 佛祖道影白話解 】

## 四十九世雪竇智鑑禪師

LIVES OF THE PATRIARCHS  
PATRIARCHS OF THE FORTY-NINTH GENERATION:  
*Dhyana Master Zhi Jian of Xuedou Monastery*



師。滁州吳氏子。兒時。母為洗手瘍。因曰。是甚麼？對曰。我手似佛手。長失怙恃。依真歇於長蘆。時大休首衆器之。後遯跡象山。百怪不能惑。深夜開悟。復見休。蒙印可。住後。上堂云。世尊有密語。迦葉不覆藏。一夜落花雨。滿城流水香。

「四十九世雪竇智鑑禪師」：這位四十九世的祖師是在雪竇寺。雪竇寺是在浙江，就是蔣主席的家鄉奉化那個地方。那麼他在那兒做方丈。他名字叫智鑑禪師，言他的智慧好像鏡子那樣玲瓏透剔，物來則應，物去則靜，是這樣子的。

「師。滁州吳氏子」：這位禪師是滁州人，滁州說是在安徽。他俗家姓吳，和我們這位果海老師是同宗。「兒時，母為洗手瘍」：

宣公上人講於一九八五年四月二十日  
LECTURED BY THE VENERABLE MASTER ON APRIL 20, 1985

國際譯經學院記錄翻譯

TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE  
修訂版 REVISED VERSION

*Essay:*

The Master was a son of the Wu family of Xuzhou. Once when he was still a child, his mother was washing a skin infection on his hand. She asked him, "What is this?"

The Master replied, "My hand is just like the Buddha's hand!"

While he was growing up, he lost both parents, and then he went to Changlu Monastery to study with Dhyana Master Zhen Xie. At that time the head monk, Dhyana Master Da Xiu, regarded him highly.

The Master hid his tracks at Xiang Mountain. The myriad bizarre phenomena that he encountered failed to cast their spell on him.

Deep in the night, he attained enlightenment. Afterwards, he met Dhyana Master Da Xiu and obtained the "mind-transmission" from him. Then he entered the Dharma-hall and remarked, "The World Honored One imparted secret words. Kashyapa did not conceal them. Rain fell all night long, and the flowers came tumbling down. The whole city was filled with perfumed water."

*Commentary:*

Patriarchs of the forty-ninth generations: Dhyana Master Zhi Jian of Xuedou Monastery. The Master was the abbot

他在小孩子時，大約多手多腳的，所以把手碰壞了，手就發炎，生了一個破傷了；或者生了癩之類的，那麼他媽媽就用水給他洗這個手的傷。「因曰。是甚麼？」：他媽媽也就考驗考驗他，看看這個孩子懂不懂事？當時就問他：「這是什麼？」「對曰。我手似佛手」：這個小孩子也不加思索，就回答：「我的手和佛的手是一樣的啊！」

「長失怙恃」：這個「長」不是太大，或者在十五、六歲的時候，他失去了父母。「陟彼岵兮，瞻望父兮…陟彼屺兮，瞻望母兮。」這是〈詩經〉上的句子，就是：我到那個高的地方，去看看我爸爸在什麼地方？我到那個高的地方，去看看我媽媽在幹什麼？屺，是鄉間一個高崗，沒有什麼草木的；岵，也是一個高的鄉崗子，但是有草木。因為這首詩，以後就把父親叫「怙」，母親叫「恃」。恃，有保護的意思；怙，也是保護，不過意思有點不同。這個「怙」，保護著你；這個「恃」，就有所仗勢，好像有了靠山似的。你想一想：這個小孩子把父母都丟了；失，就是失去了。怎麼丟呢？大約他也不明白，以為父親、母親都永遠來保護著他，想不到忽然都死了。那麼他無依無靠了，變成一個孤兒。

因為小時候就說他的手是佛手，於是他再去看看真的佛手怎麼樣？「依真歇於長蘆」：就去依止真歇了禪師——「真歇清了」前邊講過了。到那兒，真歇清了禪師一看他是個孤兒，就讓他留下來，於是他就長蘆那個地方出家了。「時大休首眾」：在這個時候，有一位禪師叫大休的，在長蘆這個地方做首座。首眾，就是除了方丈和尚，就是他了。「器之」：那麼他看這個小孩子很特別的，於是就很器重他；器重，就是看得起他。

「後遯跡象山」：他以後就遯跡到象山那個地方。遯跡，就是修道不見人；遯，就是藏起來，不叫人知道他的形蹤。不是像現在那個「老修行」，在深山一住，就希望人來看看我，給我送送花生，送送水果，送一點芒果、橘子、avocado（牛油果），這一套真是胡鬧啊！遯跡就是和誰也不來往，與世隔絕了，沒有和人囉囉嗦嗦。

好像以前在馬來西亞來了一個某某法師——現在已死了；喔！真是自「鳴」得意的！說：「我住

of Xuedou Monastery located in Fenghua County, Zhejiang Province. His name was Zhi Jian, Wisdom Mirror. His wisdom was penetrating and clear, reflecting things when they appeared, and being still otherwise.

**The Master was a son of the Wu family of Xuzhou prefecture in Jiangxi Province. Once when he was still a child, he wounded his hand, and the hand got infected. While his mother was washing a skin infection on his hand, she wanted to test the boy to see how well he understood things, and so she asked him, “What is this?”**

Without thinking it over twice, **the Master**, who was still a young boy, **replied, “My hand is just like the Buddha’s hand!”**

**While he was growing up, he lost both parents.** The *Book of Odes* says something like this: “I ascend that tree-clad hill, and look towards (the residence of) my father. I ascend that bare hill, and look towards (the residence of) my mother. It means that I climbed to that high place to see where is my father, I go to that elevated place to see what my mother is doing. Our parents are our source of support and protection. How did this young boy lose his parents? He naively thought they were going to protect him forever, but nonetheless, they died.

Since he had been preoccupied with the Buddha’s hand when he was still a child, he proceeded to look further into the Buddha’s hand **and then he went to Changlu Monastery to study with Dhyana Master Zhen Xie Qing Liao** (Truly Putting to Rest and Completely Clearing Things Up). Seeing that he was an orphan, Master Zhen Xie allowed him to go forth from the home-life. **At that time, the head monk** of Changlu Monastery was **Dhyana Master Da Xiu** (Great Rest). He was next in line to succeed the abbot, and he **regarded him, the Master, highly.**

**The Master hid his tracks at Xiang** (Elephant Mountain, next door to Tiantong Mountain. He went into seclusion and hid, not revealing where he went. His only intention was to cultivate the Way. He wasn’t like some old cultivators who live up on the mountains and tell people, “Here I am cultivating. Come visit me, and bring me some peanuts, oranges, mangoes, and avocados.” Such behavior is really muddled. By “hiding his tracks,” the Master did not socialize with anyone. He was removed from the world. He did not engage in chit-

山，我在那兒用氈子包頭，包了多少日子，也怎麼樣怎麼樣……。然後就想：我要洗衣服，連洗衣粉也沒有；若有一個人給我送一點洗衣粉，那就好了！這麼一想，就有人給送來幾磅洗衣粉！」把他高興得不得了：「這回真有感應了！我一想洗衣粉，就有人知道，就有人給送來了！這有多妙！」

他跑來萬佛城來賣修行——就是來自我宣傳，想做一個大廣告。想不到他講完了，我說：「你真沒出息！爲什麼在那個地方打這麼不值錢的妄想？你要打，可以說：『噯呀！我這個地方沒有五萬卡拉的鑽石，要是有人給我送來五萬卡拉的鑽石，你說有多好？』若有人給你送來，那才算你的感應。把洗衣粉當感應，那有什麼用？這是不要臉。」一下子把他弄得不知怎麼是好；那麼回到馬來西亞，不久就嗚呼哀哉了。

爲什麼？因爲有一隻狐狸精跟著他，幫著他來作怪。他打一個妄想，就幫著成就他這個妄想，好令他高興；他一高興，那隻狐狸就鑽住他的心裏去，就坐殿了。就是這麼一回事！他有一點感應，就自以爲了不起，不得了了，所以被我罵了。你們不知道，我不是罵他，我就罵那隻狐狸太賤啊！那狐狸就在那裏老老實實，也不敢動彈了。

那麼往往在外邊——我告訴你，最近來一個小乘，叫什麼三馱七馱的。他是在泰國出家，是美國人；他也是有好幾隻狐狸跟著他，來迷惑他，令他有小小的這個感應，又有小小的那個感應。他也就神乎其神了：「哈，我要托鉢，其實我和你們不同的！你們都不持戒，我是修行人啊！」這麼樣子，結果在萬佛城不能安住，然後就跑了。爲什麼他要跑呢？就是他身上這隻狐狸到這兒沒有辦法來耍牠的花招，百怪都潛匿了，所以他在這兒行不通。好了，狐狸把他拉走了，拉到加拿大去，去多倫多。前幾天他打電話回來，說是他爸爸媽媽兩個都有病，要學一個什麼〈藥師灌頂真言〉，問怎麼念。你看，臨渴掘井，真是可憐！

我告訴你們，你們不知道，妖魔鬼怪時時都想把萬佛城弄得沒有了，他們就好得便；因爲萬佛城在那兒道場一建立起來，他們都要老老實實的。所以現在他們都作怪，作怪也沒有什麼大的怪可作！

chat and messy involvements with people.

A certain monk in Malaysia, who is now deceased, used to brag about how he lived up in the mountains. He told people about it. One time while he was false-thinking about laundry detergent, some lay people brought several boxes of it up to his cave. He thought, "That was a true response! The thought of detergent had just occurred to me, when somebody brought it up the mountain."

He came to the City of Ten Thousand Buddhas, not with the intention of cultivating, but with the wish to advertise himself. I scolded him, "You were spineless! Why did you entertain such petty wishes? You should have wished for a 50,000-carat diamond ring, and then someone would have brought it up there. Wouldn't that have been great?" For people to bring you a diamond counts as a real response. You take laundry detergent to be a response--what's the use of that? This is shameless. All of a sudden, he didn't know what to do. Then he returned to Malaysia, and he passed away soon after.

Why? A fox spirit had been following him around and was behind many of these "responses." The monk would wish for something, and the fox spirit would find a way to make those wishes materialize, and then take over his mind. But the monk was deluded into thinking that he had obtained spiritual responses. When I scolded him, I was actually scolding the fox spirit. The fox just crouched there and remained quiet, not daring to protest.

Another monk who left the home-life in Thailand came to visit. He also had several fox spirits surrounded him, and they made him feel very special and smug. He believed that his cultivation excelled that of others, but eventually he had to leave because the fox spirits found it impossible to stay at the City of Ten Thousand Buddhas. Later, the fox spirits lured him away, taking him to Toronto, Canada. A few days ago he called here, saying that both his father and mother were sick, that he wanted to learn the "Medicine Master Buddha's True Words for Anointing the Crown" and asked me how to recite it. Look! This is called digging a well when one is thirsty--this is truly pathetic!

Let me tell you: You don't know it, but demons and evil spirits are constantly trying to destroy the City of Ten Thousand Buddhas so that they can freely do what they want. Once we establish this *bodhimanda*, the City of Ten

「百怪不能惑」：好的、順的怪也來擾亂他，逆的怪也來擾亂他，有的妖魔鬼怪、狐狸精，變成一個很漂亮的女人來誘惑，也誘惑不動他；有的老虎又變一個巨口獠牙的夜叉鬼來要吃他，也沒有辦法他，也不能奈何他的。這個「惑」字我們知道，就想來迷惑他，就想來給他一個甜頭吃一吃，迷惑他；又給他苦頭吃，想迷惑他；又給他一個……。總而言之，用盡這個「八寶」，來到這兒來，想盡方法來誘惑他，可是都不能惑。

「深夜開悟」：那麼這個時候，深夜就開悟了。開悟了，自己覺得見這個理論比以前見的清楚了，「復見休」：所以他又去見大休禪師。「蒙印可」：大休就給他印證了，說：「你這個是對！你這個如如不動，了了常明，你這些個妖魔鬼怪都擾亂不了你，你是這樣子！」「如是、如是」給他印可了。這印可不是用錢買的，說我可以申請，你給我印可；不是這麼一回事，這就是要過來人來給你印證。

☞待續



(上接第 10 頁)

問：何謂「三不退」？

答：在大乘菩薩的果位上，不再退回二乘而學小乘法，是謂「位不退」。菩提心念總也不退，永遠本著自己所發的菩提心，所發的誓願修行，叫「念不退」。永遠向前勇猛精進修行，不向後退，不是修行一會兒就懶惰下來，或者修了兩天半，三天還不到就說：「怎麼還不成佛？」便向後轉。任何時都不懶惰，便是「行不退」。

Thousand Buddhas, they will behave and lose their powers. Although they now create some mischief, their mischief isn't that impressive.

When Master Zhi Jian was living in seclusion, **the myriad bizarre phenomena that he encountered failed to cast their spell on him.** The bizarre forces conjured up both pleasant and adverse states to possess the Master. Sometimes a demon, a ghost, or a fox spirit would transform itself into a beautiful woman to seduce the Master, but he could not be moved. Sometimes a tiger spirit would transform itself into a horrifying ghost with saw-like fangs, and threaten to devour the Master. But he remained undisturbed. They all tried to possess him in every way possible, employing all of their devices, but he was not confused.

**Deep in the night, he attained enlightenment.** After he was enlightened, he wanted to seek verification of his enlightenment. **Afterwards, he met Dhyana Master Da Xiu and obtained the "mind-transmission" from him.** Master Da Xiu certified the Master's attainment, and said, "You're right. You were thus, thus unmoving; constantly clear and bright; and so, the demons and ghosts were not able to possess you."

The Master did not pay money to get this kind of certification. Rather, he was certified by an expert, which is someone who has been through the process himself.

☞To be continued



(Continued from page 10)

**Question:** What is meant by "irreversible"?

**Answer:** From the perspective of the levels of Great Vehicle Bodhisattvas, irreversible position means not retreating to the levels of the Two Vehicles. Irreversible mindfulness means never retreating from the commitment to attain Bodhi. Irreversible practice means progressing in cultivation so that you are always diligently advancing and never turn back or retreat. You can't cultivate for a while and then get lazy. Nor can you cultivate for two and a half days, not even three, before you start asking why you haven't become a Buddha yet and then decide to turn back. Having committed to Bodhi, they will always adhere to that commitment and the vows they have made in their cultivation. Irreversible practice means never being lazy.