

## 【 佛祖道影白話解 】

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



宣公上人講於一九八五年四月二十日  
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「住後」：那麼印可之後，他就在這兒住著，就在天童那兒做方丈了，這叫住後。「上堂云」：上堂，就是方丈和尚或者大善知識在什麼地方上堂給人說法。上堂說法的時候，他就說了。說什麼呢？「世尊有密語」：世尊有個秘密語。這個秘密語誰都有，不是單單釋迦牟尼佛有這個秘密語；可是在那裡邊你若知道了，佛就沒有什麼秘密語。你不知道，你不明白這個法的時候，那是個秘密；你明白法的時候，本性自己具足的，本來有的。但是你要知道怎麼樣利用它，你若明白，沒有什麼秘密；你不明白，它就是秘密。

所以現在密宗標奇立異，其實這就是像某一個黨派一樣。他們為什麼成功呢？他們知道人人都有一個貪心，就高唱口調，說「窮人翻身」；這一喊，窮人很多就都想要翻身。窮人都窮懵了的，覺得周身都不自在，就要翻個身

**Then he entered the Dharma hall.** Once, after he became the abbot at Tiantong Monastery, he ascended the hall to speak Dharma and remarked, **“The World Honored One, Shakyamuni Buddha, imparted secret words.”** However, these secret words are not exclusive to the Buddha. Everyone has those secret words. Before you understand this Dharma, it is secret. After you understand it, it’s no longer secret. You’ll realize that your own nature is replete with it. You have to learn how to use it. After you understand, then it’s nothing strange or esoteric.

For example, some exponents of the Secret School claim that they transmit “secret” dharmas. They are like certain political parties that exploit people’s greed by promising them: “Poor people can make a complete turnaround.” Poor people are deceived by this empty promise and are delighted. But what’s the outcome? The more they “turn around,” the lower they sink. The people turn around and around until they run out of food and clothing completely. They get to the point where they can’t even manage to sleep a wink. This is not a political discussion; I am only bringing this up to illustrate a principle.

As for the Secret School, basically there is no such thing as a Secret School in Buddhism. Even if you hold mantras, that doesn’t constitute a Secret School. Rather, there are pretenders who claim there are “secret” dharmas. People think, “Since it’s secret, I’ve got to find out.” They try to find out, and sometimes get hexed

了；那麼就要挺一挺腰，伸一伸懶腰，大約可以舒服一點。所以他用「窮人翻身」這一個口號，把一些人就給逼住了。所以人人都歡喜：「我要翻身，我要翻身…」結果怎麼樣？越翻越累，越累越翻；翻得飯也沒有得吃，衣服也沒有得穿，覺也沒有得睡。你說，這根本不需要翻呢，也不能睡覺了，你還翻什麼身？這是一個。

我不是講政治講什麼，你看那個「密宗」，根本佛教裏沒有什麼叫「密宗」！你就念咒，那也不是密宗；他就是想做雞鳴狗盜這一類的去迷惑人！這個人說是「密」，有的人不知道：「這個是好啊！我一定要去找一找！」一找，怎麼樣？墮入黑氣筒裏頭，想出也出不來了。

我在馬來西亞遇到很多密宗的老師都給人落降頭；被這降頭落的，人都顛顛倒倒、迷迷糊糊的，所以這是學密宗的一種「好處」！你們各位要注意這一點，不要有貪心！那學密宗的人，也都是因為貪心，貪快、貪得效應。有感應來得快，也就像抽鴉片煙似的，他說：「我試一試！」一試，覺得——喔！周身騰雲駕霧，那個樣子神乎其神、飄飄欲仙了，於是就覺得很好。抽了一次以後，就鼻涕哈欠都來了，犯癮了；犯癮怎麼辦呢？再抽鴉片煙！那麼就這樣戒不掉了！這都是利用人一種貪心。你學佛法，無論做什麼，都不要存一種貪心，不要貪快，不要貪捷徑；你貪多一定上當，所以不要貪！

「迦葉不覆藏」：世尊傳給迦葉了，可是迦葉自己並沒有把這種以心印心的法藏起來，說，「從我這兒就不傳了，我把它據為己有，做我自己的了，我不告訴你們！」他一代一代往下傳，不會說這是佛交給我的，我不能傳給你。不是這樣子！

「一夜落花雨，滿城流水香」：這一天晚間要是下雨，雨落到花上，那個花和雨混合到一起了，在這整個城裏頭，所流的水都是香的。這個說的是什麼呢？這個並不是什麼特別的，就是說人若把貪心都沒有了，你能得到這個甘露法，得到這個正法眼藏，得到這個涅槃妙心；這種甘露灑遍滿城市——這也可以說是全世界，不單單是一個城市。普遍世界都得到這種甘露法雨，到處都是香的，沒有一個地方不是香的。

贊曰

我手佛手 阿師多口

by sorcery and black magic.

In Malaysia, we met many people who were hexed because they were studying secret dharmas. Therefore, do not be greedy for quick results. Many people who study secret dharmas are attracted by their supposed quick results. This is like getting high on opium. After you smoke, you become euphoric and feel as if you are up in the clouds. However, once you get addicted, myriad undesirable symptoms follow. So, don't be greedy for shortcuts in your study of Buddhism, or you'll certainly be cheated.

Master Zhi Jian remarked, "The World Honored One imparted secret words; **Kashyapa did not conceal them.**" After the Buddha transmitted the "mind seal" to Kashyapa, Kashyapa did not hoard the secret, nor did he refuse to pass it on to others. He passed it on, generation after generation. He did not consider himself to have exclusive rights over it.

**Rain fell all night long, and the flowers came tumbling down. The whole city is filled with perfumed water.** After the flowers filled the entire city, their perfume spread everywhere. What is this talking about? It is referring to when you get rid of your greed, you will attain sweet-dew Dharma, the Proper Dharma Eye Treasury, and the wonderful mind of Nirvana. Then this sweet dew will spread throughout the entire city, in fact, throughout the entire world. The whole world will receive this sweet-dew Dharma rain, and its fragrance will pervade all places.

*A verse in praise says:*

**My hand, the Buddha's hand!  
The Master talked too much.  
He concealed his tracks at Elephant Mountain,  
The crazy people ran away.  
His potentials meshed with Tiantong Monastery.  
The hundred weird beings went into hiding.  
Bodhidharma would not recognize him.  
The World Honored One has no secrets.**

*Commentary:*

**My hand, the Buddha's hand! The Master talked too much.** That remark was too conceited. He should have been slapped.

遯跡象山 癡狂外走  
機契天童 百怪潛匿  
達摩不識 世尊無密

「我手佛手，阿師多口」：他說我的手像佛的手。這真是打自己嘴巴，說得太過，也太驕傲啊！

「遯跡象山」：他在象山那兒隱遁起來了。「癡狂外走」：這有兩個意思：也可以說，山上那些個癡狂——那些個不守規矩的東西，都跑了。還有一個意思怎麼說呢？就說他不下山的；他一下山，就裝扮一個愚癡的人，一個發狂的人，誰也不接近他。就這樣子，這也講得通，你們各位想一想！

「機契天童」：他的機是在天童，請天童大休禪師給他來印證。「百怪潛匿」：邪魔鬼怪都跑了，都不在了！那麼酒鬼、煙鬼、牛鬼、蛇神都跑了，都住不了了。

「達摩不識」：這位禪師，達摩也不認識他，因為他很天真的。可以這麼講；又可以說：這位法師除了達摩，沒有旁人能認識他。

「世尊無密」：這位法師若和世尊來比較，世尊也沒有什麼秘密；因為世尊以心印心，和盤托出，他明白這個心印妙法，所以對他來講，也沒有什麼秘密可說的。又可以這麼說：世尊沒有秘密嗎？世尊沒有秘密。世尊若有秘密，這位法師也一樣的和世尊有這個心印法。這麼幾個講法，你可以轉轉彎來回這麼講，都講得通地。

#### 或說偈曰

手似佛手小兒言  
天真活潑若濟顛  
長依歇了學妙旨  
壯悟大休印心源  
達摩不識本來面  
世尊無密向外宣  
百怪遁形皆遠避  
萬物欣欣含笑顏

「又說偈曰」：又用白話簡簡單單說幾句偈誦，人人都可以很容易懂的。

「手似佛手小兒言」：他說他的手像佛手，這

**He concealed his tracks at Elephant Mountain, the crazy people ran away.** You could interpret this line in two ways. First, all the crazy people living in the mountain had to run away after the Master took up residence there. Second, the Master seldom went down the mountain; if on occasion he did, he would feign madness so that no one would dare approach him.

**His potentials meshed with Tian Tong** (Heavenly Youth). Because he asked Dhyana Master Da Xiu to certify him, his potentials tallied with Tian Tong **Monastery. The hundred weird beings went into hiding.** They all ran away and hid. Wine ghosts, cigarette ghosts, ox-ghosts, cow spirits, and other deviant forces all ran away.

**Bodhidharma would not recognize him.** This is because Master Zhi Jian was very innocent and child-like. Or you could say, with the exception of Bodhidharma, nobody could recognize the Master.

**The World Honored One has no secrets.** Even if this Dhyana Master wanted to compare himself with the World Honored One, the World Honored One wouldn't have any secret to transmit to him. The Buddha has already completely imparted to him the "mind-seal" Dharma; the Master has understood and attained it, and so there were no secrets. Or you could ask a rhetorical question: "Didn't the World Honored One have a secret?" Well, yes, he did. But he has transmitted this "mind-seal" Dharma door to the Master, and so it was no longer a secret. You can explain it in various ways.

#### Another verse says:

**My hand is just like the Buddha's hand:  
words spoken by a child.**

**Childlike and lively, he was like Master Ji Dian.  
As an adult, he relied on Master**

**Putting-to-Rest to learn the wonderful purport.**

**In his prime he became enlightened, and  
Master Great Rest gave the seal the mind's source.**

**Didn't Bodhidharma recognize the original face?  
The World Honored One had no secrets**

**That he imparted to the outside.**

**The hundred weird creatures went into hiding and  
ran far away.**

**The myriad phenomena flourish, and there are  
smiles all around.**

是小孩子講話；他若懂事，他就不會這麼說了。

「天真活潑若濟顛」：小孩子他很天真活潑的，一點也無邪；雖然手上生了瘍了，在那兒也不知道痛，還是說我的手和佛手是一樣的。你看！所以這天真活潑，就像那個濟顛似的，什麼都講、什麼都說，可是壞事他不一定做。

「長依歇了學妙旨」：他長大的時候，跟著真歇了禪師來出家修行，學這個玄妙的宗旨。

「壯悟大休印心源」：他等年壯遯跡象山那時候，就已經年紀不小了，最少也在三十歲以後；那時候他也不會怕鬼了，也不怕魔了，什麼都不怕了！在那兒住，妖魔鬼怪來麻煩他，他也不在乎；所以百怪不能惑。開悟之後，大休禪師就給他印證這個心印法，給他印心源。

「達摩不識本來面」：達摩他能不認識本來面目嗎？他認識的；你不要以為達摩不識，禪宗裏的話都是相反說的。

「世尊無密向外宣」：世尊沒有密嗎？世尊無密的；可是沒有向外人說我有一個秘密法，你要給我多少錢，我才傳給你。沒有這個，不是做宣傳的；不會向外去宣傳我有什麼秘密法，我是密宗、我是大德、我是高僧...。沒有這個！他和普通人是一樣的。所以世尊沒有密，不會向外去宣傳去。

「百怪遁形皆遠避」：無論什麼妖魔鬼怪，見到他這個正的，邪不勝正，就都跑了，遠走高飛了。

「萬物欣欣含笑顏」：萬物欣欣向榮，都在那兒高高興興，都在那兒笑起來的樣子。

**Commentary:**

**My hand is just like the Buddha's hand: words spoken by a child.** If he had understood things, he wouldn't have spoken that way.

**Childlike and lively, he was like Master Ji Dian.** The young child was naive and innocent. When his mother treated the itchy infection on his hand, she asked him, "What is this?" The child remarked, "My hand is just the Buddha's hand!" He resembled Dhyana Master Ji Dian, who was brazen and outspoken. But it's not for sure that Ji Dian did bad things.

**As an adult, he relied on Master Putting-to-Rest to learn the wonderful purport.** He studied with Master Zhen Xie. **In his prime, he became enlightened, and Master Great Rest gave the seal of the mind's source.** When the Master hid his tracks at Elephant Mountain, he was at least in his thirties. He was no longer afraid of ghosts or demons, and so when they came to bother him, he remained unperturbed. In his prime, he became enlightened, and Master Da Xiu certified the Dharma of the mind-seal, that is he gave him the seal of the mind's source.

**Didn't Bodhidharma recognize the original face?** That's a rhetorical question in Chan. Of course, he recognized it. **The World Honored One had no secrets that he imparted to the outside.** Of course not, the World Honored One had no secret, but he wouldn't say that he had a secret dharma and was selling it for money. Nor did he go around advertising, "I am a greatly virtuous one, I am from the Secret School, I am a high monk!" He did not do that. He was like an ordinary person and would not advertise for himself to the public.

**The hundred weird creatures went into hiding and ran far away.** Since the deviant forces could not defeat the proper, they ran off; they fled far away. **The myriad phenomena flourish, and there are smiles all around.** The myriad things are thriving and prospering, and so there is genial laughter and good cheer all around.

