



【佛祖道影白話解】

三十六祖天皇道悟禪師 (續)

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE THIRTY-SIXTH GENERATION:
DHYANA MASTER DAOWU (ENLIGHTENED TO THE WAY) OF TIANHUANG (CON-

宣化上人講於1984年1月25日 LECTURED BY THE VENERABLE MASTER HUA ON JANUARY 25, 1984
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贊曰：

石頭路滑 賺殺英流
一滑滑倒 三學難收
撩天鼻孔 陸地行舟
直接龍潭 腦後開眸

註解：

「石頭路滑，賺殺英流」：說石頭希遷這個法門很不容易捉摸；路滑，就是不容易捉摸，抓不住。所以他把很多很聰明有智慧的英才都騙了，賺殺就是騙了。

「一滑滑倒，三學難收」：他這個法門捉摸不透，經過他這個路，一滑就滑倒了，戒定慧這三學都作不了了。

「撩天鼻孔，陸地行舟」：他鼻孔沖著天；在陸地上沒有水不能行舟，他可以在陸地行舟！

「直接龍潭，腦後開眸」：他到龍潭這個地方，腦後生出眼睛來，也就是得天眼通了，智慧廣大。

或說偈曰：

離卻定慧有何說 語言文字豈妙科
石頭路滑當謹慎 木公彎曲莫粗心
既無奴婢勤精進 自作形役枉用功
這邊那邊分界限 凡聖一念娑婆訶

A verse in praise says:

Shitou's road is slippery,
Fooling those who are talented.
With one slip, they trip and fall,
Making it hard to gather the Three Studies.
With nostrils turned up towards the sky,
He rows boats on land.
Headed directly for the Dragon Lake,
The eye on the back of his head opens wide.

Commentary:

Shitou's road is slippery, / Fooling those who are talented. Shitou Xiqian's Dharma Door is difficult to grasp. Slippery means elusive and difficult to catch. So many intelligent people are fooled.

With one slip, they trip and fall, making it hard to gather the Three Studies. Walking on this road, they cannot grasp his Dharma door. They slip right away and cannot practice the Three Studies of precepts, samadhi, and wisdom.

With nostrils turned up towards the sky, / He rows boats on land. His nostrils open upwards. Boats are not able to travel on land, where there is no water, yet he can make that happen!

Headed directly for the Dragon Lake, the eye on the back of his head opens wide. This simply means that he has opened the Heavenly Eye and his wisdom is vast and great.

Another verse says:

What is there to say beyond samadhi and wisdom?
How could language express the wonderful subject?
Careful on this slippery path made of stone!
Don't be reckless with the bent and ancient woods.



註解：

「離卻定慧有何說」：說是要不談到定慧嘛，也無法可說，沒有什麼可說的。所以他才問離卻定慧，以何法示人？這就是在這兒想要表示他自己懂了，實際上他想要炫示，想要叫人認識他。所以說--

「語言文字豈妙科」：你用語言說出來，有文字，這都不是不可思議的法門。「但有言說，都無實義」，你說出來的都不徹底，所以語言文字豈妙科？

「石頭路滑當謹慎」：走這個石頭路，很滑的，不容易捉摸，很容易跌倒的，就要很小心。

「木公彎曲莫粗心」：木頭的公仔彎曲的，你不要粗心大意把它碰壞了。

「既無奴婢勤精進」：既然沒有什麼奴婢可用了，自己就要辛苦一點，勤勞精進。

「自作形役枉用功」：也不要自己的心被身體給支配，做身體的奴隸。

「這邊那邊分界限」：這邊來的，那邊來的，究竟是哪一邊，從什麼地方分的呢？

「凡聖一念娑婆訶」：成凡夫，做聖人，只在一念。一念正就是佛，就是智慧；一念邪，就是魔，就是愚癡：所以凡聖只在一念。娑婆訶，什麼事情都成功了，什麼事也成就了，都好了。

(「三十六世天皇道悟禪師」文完)

**Lacking slaves, one ought to be diligent;
Toiling for the body, one wastes time and effort.
Drawing the boundary between this place and that—
There's but one thought between sages and ordinary beings...**
suo po he.

Commentary:

What is there to say beyond samadhi and wisdom? There is no Dharma to speak of if we don't talk about samadhi and wisdom. That's why he asked about the Dharma that would be used to instruct if one were beyond samadhi and wisdom. Here he just wants to show that he understands things. He actually wants to show off and let others know who he is. Therefore he said, "**How could language express the wonderful subject?**" Language is the articulation of words, which differs from inconceivable Dharma doors. "Anything that can be said is not the ultimate truth." Anything that we say could not be ultimate; therefore be **careful on this slippery path made of stones!** This road of rocks is very slippery. It's difficult to get a good handle on it as one walks along it. It's very easy to fall, so one must be extremely cautious. **Don't be reckless with the bent and ancient woods.** Old trees are bent, so don't carelessly bump into them and damage them. **Lacking slaves, one ought to be diligent.** Since one has no servants to help one, one has to work harder and be diligent. **Toiling for the body, one wastes time and effort.** Don't let the mind be ordered around by the body, becoming a slave to it. **Drawing the boundary between this place and that.** Which side is *here* and which side is *there*? At which point does the separation occur? **There's but one thought between sages and ordinary beings...suo po he.** Only a matter of one thought separates an average person from a sage. With one proper thought, one is a Buddha, representing wisdom. With one deviant thought, one is a demon, representing delusion. Therefore just one thought separates sages from ordinary beings... *suo po he*. It will be fine when all is successfully accomplished.

(The End)

