



【 佛祖道影白話解 】

四十一祖黃龍誨機禪師

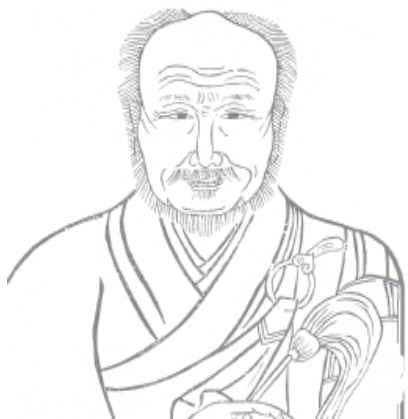
LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-FIRST GENERATION:
DHYANA MASTER HUIJI (OPPORTUNE INSTRUCTIONS) OF HUANGLONG

宣公上人講於一九八四年三月二十一日 LECTURED BY THE VENERABLE MASTER ON MARCH 21, 1984

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION



Text:

The Master was a son of the Zhang family of Qinghe County, and a Dharma heir of Dhyana Master Yan of Xuanquan. Once the Master asked, “What was the intention of the Patriarch in coming from the West?” Master Xuanquan picked up a bar of soap and asked, “Do you understand?”

The Master replied, “No, I do not understand.”

Master Xuanquan put down the bar of soap, and proceeded to mimic the gestures of washing clothes. Thereupon the Master made obeisance, and said, “Now I believe and know that there is nothing more to the Buddhadharma than this!”

Master Xuanquan said to him, “What principle have you understood?” The Master replied, “I once asked Master Yantou (Cliff) about this. And he told me, ‘Do you want to get rid of the stickiness? Simply dissolve the glue.’ Now the Venerable Master has picked up this bar of soap. That is also for the purpose of dissolving the glue. For this reason I said that there is nothing more than this.”

Master Xuanquan laughed out loud and the Master became enlightened. Then he said, “I urgently take refuge with the Master. Please give me some news.” Master Xuanquan replied, “When fire burns a petticoat, a fragrance is exuded.”

Then the Master asked, “When the winds are still and the waves are quiet, what should one do?” Master Xuanquan answered, “Carry five ounces up a hundred foot pole.”

Commentary:

This Dhyana Master is of the 41st generation. Since he lived at Huanglong (Yellow Dragon), he was called Dhyana Master Huanglong. His name was Huiji (“Opportune Instructions”). He was the Dhyana Master whom the Taoist immortal Lü Dongbin met. In China, everyone knows about

師清河張氏子，玄泉彥禪師法嗣。師問。如何是祖師西來意。玄泉拈起一莖皂角曰。會麼。師曰。不會。泉放下皂角作洗衣勢。師便禮拜。曰。信知佛法無別。泉曰。你見什麼道理。師曰。某甲曾問岩頭。頭曰。你還救茲麼。救茲也只是解粘。所以道無別。泉呵呵大笑。師遂有省。問。急切相投請師通信。師曰。火燒裙帶香。問。風恬浪靜時如何。師曰。百尺竿頭五兩垂。

這位禪師也是四十一世，他在黃龍那個地方住，所以叫黃龍禪師。他的名字叫誨機，這位禪師，就是呂洞賓皈依的一位禪師。呂洞賓在中國大家都知道他，稱他呂祖；呂祖是皈依黃龍禪師的，所以呂祖師說：「自從一見黃龍面，始知從前錯用心。」他皈依黃龍之



後，才知道他以前作老道修行的，只是在半路上，而沒有到達究竟處。

「師清河張氏子」，這位禪師他是河北省清河縣人，俗家姓張。「玄泉彥禪師法嗣」，他是玄泉彥禪師傳法的徒弟，法嗣就是傳法的徒弟；他接玄泉彥禪師的法。「師問」，這位禪師剛剛見著玄泉彥禪師的時候，就請教玄泉彥禪師說：「如何是祖師西來意」，怎麼樣叫做祖師西來的大意呢？什麼是西來奧妙的法呢？達摩老祖到這兒傳的是什麼法呢？

「玄泉拈起一莖皂角」，玄泉彥禪師這個時候，也沒有說什麼，手裡拿起來一棵皂角。皂角是一種可以去污染的東西，可以把東西洗乾淨了。黃龍禪師問玄泉彥禪師如何是祖師西來意啊？西來傳法的宗旨？玄泉彥禪師沒有怎麼答覆他，也沒有說什麼，伸手就把一棵皂角拿起來，「曰。會麼」，就問誨機禪師說你懂沒懂啊？你明白不明白？你現在明白了嗎？「師曰。不會」，誨機禪師就答覆說我不會，我不明白，我也沒有懂。「泉放下皂角作洗衣勢」，玄泉禪師就把皂角放下了，就做好像在那兒洗衣服的樣子，洗衣服的姿勢。

「師便禮拜」，這時候誨機禪師就給玄泉禪師叩頭，叩頭的意思就是謝法，謝他傳心法給他。「曰。信知佛法無別」，誨機禪師就說了：「我今天才相信這個佛法原來沒有別的，沒有旁的東西，沒有什麼奧妙的，沒有什麼祕密，也沒有什麼高深的，就是平常心是道，就是很普通的一種道理。」

「泉曰你見什麼道理」，玄泉也就又問他說：「到底你見著什麼境界了？你有什麼所見的？你感覺到怎麼樣？你說一說啊！」「師曰。某甲曾問儼頭」，誨機禪師說：「我以前也曾去請問過儼頭禪師。」「頭曰。你還救茲麼」，儼頭禪師說：「你還要把這個粘的東西解開嗎？你還想挽救粘到一起的這種執著嗎？」「救茲也只是解粘」，救茲也就是破執著。就是你還有什麼執著沒有？你了執著沒有？破執著的法子就是解開這個結了

the Taoist Patriarch Lü, who upon meeting Dhyana Master Huanglong, said, "Having met Dhyana Master Huanglong, I realize that in the past I practiced incorrectly." After Patriarch Lü took refuge with Master Huanglong, he realized that as a Taoist, he had only gone halfway in his cultivation, and had not yet reached the ultimate.

The Master was a son of the Zhang family of Qinghe County, Hebei Province, and a Dharma heir of Dhyana Master Yan of Xuanquan. He received the Dharma transmission from Master Yan of Xuanquan. Once the Master Huanglong, when he first met Master Xuanquan, asked, "What is the intent of the Patriarch come from the West? What is the great meaning behind the Patriarch's coming from the Western region? What is the profound meaning of this dharma door? What Dharma did Patriarch Bodhidharma transmit when he got here?" Master Xuanquan did not speak or answer. Instead, he picked up a bar of soap. This soap could be used for cleaning. And he asked Master Huanglong, "Do you understand now?"

The Master replied, "No, I do not understand."

Master Xuanquan put down the bar of soap, and proceeded to make the gesture of washing clothes. He assumed the mannerisms of someone washing clothes. Thereupon the Master Huiji made obeisance, in gratitude for the Dharma. He thanked Master Xuanquan for transmitting the Dharma to him, and said, "Now I believe and know that there is nothing more to the Buddhadharma than this! Only as of today do I realize that there is nothing else, nothing esoteric, or secret, or inaccessible about the Buddhadharma. It is ordinary. The ordinary mind is the Way. There is nothing more than that. It is a very common principle."

Master Xuanquan said to him, "What principle have you understood? Well, what kind of state have you perceived? What is your viewpoint on this? How do you feel? Speak up."

The Master replied, "I once asked the Master Yantou (Cliff) about this. Previously I had asked him this same question, and he told me, "Do you want to get rid of the stickiness? Do you want to free yourself from this sticky business? Do you want to break your attachment to this stickiness? Have you smashed your attachment? To get rid of the stickiness, simply dissolve this glue. Simply separate yourself from what is sticky. Now the Venerable Master has picked up this bar of soap—and that was telling me to smash my attachments—not to work on the superficials, but instead look into my own nature. That is also for the purpose of dissolving the glue. For this reason I said there is nothing more to the Buddhadharma than this. It exists to help us break our attachments. Once we break our attachments, we are without constraints and impediments, without worry and obstructions." Therefore, you have to break whatever attachments you have. If



，把粘到一起的情形分開來。和尚提起阜角亦是解粘，現在和尚你把阜角拿起來，也就是想叫人破執著，不要在表面上用功夫，要在自性上來摸索，來找。「所以道無別」，所以我說佛法沒有旁的東西，無非要破執著，執著破了

，無拘無束，無罣礙。所以，不論什麼執著都要破了它，不破這個執著都是麻煩，所以要一切無著。

「泉呵呵大笑」，這時候玄泉禪師呵呵大笑，笑得很厲害。「師遂有省問」，這位誨機禪師由這個就覺悟了，說：「急切相投請師通信」，我很著急的想到來投奔善知識，請教善知識，請您常常和我通一點消息，給我一點消息。

「師曰。火燒裙帶香」，玄泉禪師說：「你要我跟你通信。」什麼是信呢？就好像火把那個女人的裙帶燒著了；雖然是燒著了，可是它平時常常受香水或者香粉熏習，被火一燒還是有那股香味。意思就是說你要和我通信，常常保持你清高的品德，保持你的修行，不要放逸

，隨時隨地都有一股力量來幫助你弘揚佛法。「問。風恬浪靜時如何」，有事情時當然要有定力；沒有事情，在平時要怎麼樣子呢？風恬浪靜無所事事的時候，也沒有順境，也沒有逆境，什麼風波也沒有，什麼麻煩也沒有，在這個時候又應該怎麼樣呢？

「泉曰。百尺竿頭五兩垂」，你在這個時候還是要繼續努力，還是要好像上百尺竿那個樣子，你要帶五兩重的東西，或者錘子，那個重的東西。你不要貪方便，不要貪容易，你上竿帶著五兩的東西，是不容易上的；因為百尺竿那麼高，你帶的雖然是五兩，也是很重的份量。所以說人走路走得久了，帶的一根針也是覺得很重的。那麼你爬到了百尺竿上邊，你還是不要懈怠，還要再接再厲。所以有「百尺竿頭重進步，十方世界現全身。」你在最後都不懈怠，你還能往前去進步，就是說你風平浪靜沒有什麼事，還要照舊修行，還要去修行。不是說沒有什麼事情，你就功夫到了，就無所事事，就中道自劃了，你就夠了，不是那樣。

贊曰

you do not, you will always have trouble. You have to be unattached to everything.

Master Xuanquan laughed out loud—he had a good laugh. **And the Master Huanglong became enlightened.** From that incident he became awakened. **Then he said, “I urgently take refuge with the Master. Please give me some news.** Please always remain in communication with me.”

Master Xuanquan replied, “When fire burns a petticoat, a fragrance is exuded. You want to remain in communication with me? What does that mean? It is like when fire burns a woman’s petticoat. Because the petticoat has been regularly saturated with perfume, it exudes a fragrance even when it is burned. Applying that analogy to remaining in communication, the fragrance refers to maintaining your lofty character and your practice at all times. Do not be lax. Then, at all times and in all places, you will be supported by a strength with which you can propagate the Buddhadharma.”

Then the Master asked, “When the winds are still and the waves are quiet, what should one do? During unusual times, of course one has to hold to one’s samadhi. But what about ordinary times when nothing is going on, when there are neither pleasant or adverse states, when the winds and waves are quiet and there is no trouble, what should I do?”

Master Xuanquan answered, “Carry five ounces up a hundred foot pole. At those times, you should continue with unremitting effort, like someone climbing a hundred-foot pole and carrying a five-ounce awl or some other object of that weight. Do not crave convenience or ease. When you are climbing a steep place, such as a hundred-foot pole, even five Chinese ounces is a considerable weight and is not easy to carry along with you. For this reason we say that if someone walks on the road for a long time, even if he were only carrying a needle, he would still feel its weight. “Having reached the top of the hundred-foot pole, do not be lax. Keep on working. On the top of a hundred-foot pole, keep on progressing. Manifest your entire body in the worlds of the ten directions. At the final moment, the culmination of your efforts, do not be lazy. Keep on pushing ahead. Even when the winds and waves are calm, keep on cultivating. It’s not the case that just because nothing seems to be going on, your skill has arrived at the highest place and you do not have to continue to push forward. You should not limit yourself by stopping halfway and thinking that you’ve done enough.”

A verse in praise says:

The Buddhadharma is nothing but this.

Ha! Ha! Grab the essentials.



佛法無別 呵呵握要
琉璃鉢盂 脫底露竅
燒帶憐香 你急我笑
浪靜風恬 誰來下釣

註解：

「佛法無別」：他說佛法沒有旁的，沒有旁的巧妙，沒有旁的高深、祕密。

「呵呵握要」：呵呵就是笑，握要，你能守住你不煩惱，常常能歡喜。「自古神仙無別法，廣生歡喜不生愁。」你能呵呵這麼不憂愁，這就是得到要門了。你能不生氣，也就得到要門了，得到扼要，得到那個要緊的把握了，就好像什麼呢？就好像「琉璃鉢盂」：用琉璃做的，內外透明的一個鉢盂。「脫底露竅」：可是它要不脫底，沒有一個孔竅；你要是把底脫了，它那個巧妙的地方也就露出來了。

「燒帶憐香」：燒女人的裙帶，還有一股香氣，你還憐惜這個香。

「你急我笑」：本來這個燒帶，譬如女人她結著裙子腰帶，要是著火了，是很著急的事情，是刻不容緩，要想法子救，所以就著急了。你急我笑，你那兒著急，我這兒很可笑的，覺得很好玩。

「浪靜風恬」：浪靜風恬的時候，就是風平浪靜的時候，沒有風也沒有浪，水很平穩的，這時候無論誰來釣魚都會釣得到的。這個釣魚表示什麼呢？就表示你在平時沒有什麼事情的時候，你還是要在那兒用功修行，一定會有所得的。你不要在沒有什麼事情的時候就懶惰了。

。「誰來下釣」：誰來垂釣，誰就會釣到魚的。你沒有什麼事情，也一樣修行，一樣也會成道業。

☸待續

When the bottom of a crystal jar falls out,
Then the secret is revealed.
Burnt petticoat: Relish the fragrance.
You're nervous, while I laugh.
When the waves subside and the winds are calm,
Who lets down the bait and tackle?

Commentary:

The Buddhadharma is nothing but this. He said that there is nothing esoteric, lofty, or secret about the Buddhadharma. **Ha! Ha! Grab the essentials.** Guard yourself and do not let yourself become afflicted. "From of old, immortals had no other method: They gave rise to immense happiness and did not allow themselves to get worried." If at all times you can remain smiling and cheerful, and not get angry or worried, then you'll get to the essentials. You will have a handle on the situation.

When the bottom of a crystal jar falls out, then the secret is revealed. Suppose there is a crystal jar which is translucent inside and out. However, if the bottom does not fall out, there will be no opening. If the bottom falls out, the wonderful secret will be exposed. **Burnt petticoat: Relish the fragrance.** When a woman's petticoat gets burned, a fragrance will linger. **You're nervous, while I laugh.** If a woman's petticoat caught on fire, it would be an urgent situation. You would have to put out the fire at once. You would be agitated. But while you'd be nervous, I would find it quite amusing—very funny. **When the waves subside and the winds are calm,** when the water is still and quiet, **who lets down the bait and tackle?** During such a time, anyone who tries his luck at fishing will probably have some success. Letting down the bait and tackle means that at ordinary times, when nothing unusual is going on, if you can keep on working on your cultivation, you will most certainly have some achievement. Do not be lax just because nothing seems to be going on. If you can keep on working hard during such times, you will complete your work in the Way.

That's my interpretation of these lines. I don't know, but there might be others who have a different way of explaining them.

☸To be continued