



【 佛祖道影白話解 】

四十一祖黃龍誨機禪師 (續)

LIVES OF THE PATRIARCHS

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

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

或說偈曰：

西來大意究如何 拈起皂角汝會麼
放下洗衣平常事 禮拜謝法感恩多
解粘破執明心道 返本還原見性佛
風恬浪靜當努力 百尺竿頭毋怠惰

註解：

「西來大意究如何」，誨機禪師問這個西來的大意究竟是怎麼回事？什麼叫西來大意？

「拈起皂角汝會麼」，玄泉禪師也不加思索，隨時就拈起來一莖皂角，就問他懂不懂？他說他不懂。

「放下洗衣平常事」，他把皂角放下了，在那兒裝這麼個洗衣服的樣子。他一做洗衣服狀，誨機禪師就明白了，明白佛法就在平常心是道，是很平常的事情。修行也是很平常的，並沒有什麼高深的道理可去修的。你修行，不要捨近求遠，不要捨本逐末，不要去找一些個妙不可言的道理、深不可測的道理、或者祕密的道理，不要去找那個去！就在這個平常起居動作，行住坐臥，日用倫常，在這些地方，你要明白了，這就是佛法，這一切一切都是在演說妙法。你要是明白了，這都是在平常事上來用功夫，不需要好高騖遠，不需要跑到很遠的地方去找。

譬如我們說，我們天天要吃東西，要有

Another verse says:

He investigated the great intent for coming from the West.
A bar of soap was lifted: "Do you understand?"
Putting down the soap is an ordinary matter.
He bowed in deep gratitude for the Dharma.
Dissolve the glue, break through attachments,
understand the path of the mind.
Return to the source and behold the Buddha of your nature.
When the winds are calm and the waves are still,
Keep on working hard.
On top of a hundred-foot pole, do not be lazy!

Commentary:

He investigated the great intent for coming from the West. Master Huiji asked about the ultimate meaning of the Patriarch coming from the West. Master Xuanquan, without thinking, picked up a bar of soap. A bar of soap was lifted: "Do you understand?" Master Huiji said, "No, I don't understand." Then Xuanquan put down the soap, and made the gesture of washing clothes. At that moment, Master Huiji understood that with Buddhadharma, the ordinary mind is the Way. Putting down the soap is an ordinary matter. Cultivation is done in a very ordinary way; it is not in lofty and profound principle that cultivation is found. When you cultivate, do not renounce what is near to seek what is far away. Do not renounce the roots and seek the branches. Do not go looking for some inexpressibly wonderful principle, some profound, unfathomable, secret meaning. Don't go looking for those things. Instead, right in your common everyday activities—in rising, walking, standing, sitting, and lying down—if you can understand this, then all of this is the Buddhadharma. Everything is expounding the wonderful Dharma. If you understand, then you will be able to practice right in everyday matters.



吃東西的哲學；我們穿衣服，要有穿衣服的知識；我們睡覺，要有睡覺的智慧。你不懂得這些個問題，就很容易或者太過，或者不及。譬如吃東西，你吃得太多，人也會生病

；吃得太少了，會餓。吃太多會太飽，飽了也不舒服；餓了還是不舒服。那麼吃得恰到好處，你能懂得恰到好處的吃飯，這就是很平常的事情。在這個上要懂了，你就會用功了。穿衣服也是這樣子，你穿得太多，就熱了；穿得太少了，又冷了。那麼這個時候，你也要適中，穿的衣服恰到好處，這是穿衣服的哲學。睡覺，你說我歡喜睡覺，天天睡

，晚上一睡睡到早晨，早晨還又睡，睡到晚間，旁的事情什麼也不幹了，也不穿衣服，也不吃飯，這也是不行的！你要有智慧，睡得夠了就可以了；不要做得太過了。你睡得不夠，又不夠精神；睡得太多，也會不自在的，所以睡覺也要有智慧。這個吃飯、穿衣

、睡覺，這是我們每天的三大要訣，我們都要懂。但是人人不一定都做得很好，做得很正確、很對。因為做得不太對，人就會生出毛病來了！這個是拿起卓角他不懂，那麼又放下去洗衣服，他就懂了。在這很平常的事情上用功夫，所以他就禮拜了。

「禮拜謝法感恩多」：禮拜為的什麼呢？為的謝法。謝禪師教誨他的法，他感激禪師令他明白這個道理。明白這個中道了義，就在我們一天所遭、所遇、所言、所行上。我們在這個上用功修行。譬如人不應該發脾氣，我們就要不發脾氣；不應該有所執著，我們就要把這個執著去了，所以就說「解粘破執明心道」：這個粘就是一個執著，就是我們人放不下的東西。我們要能把粘的放下了，把這個執著破了，就明白心的道路了。這心裡的道路，你明白了。

(下接第17頁)



Do not seek for what is lofty and far away. For example, everyday we eat. However, we should have a philosophy with respect to our eating. Putting on clothes, we should know how to put on clothes. Sleeping, we should have wisdom with regard to sleeping. If you do not understand these matters, you will either go overboard, or not have enough. Let's take eating, for example. If you eat too much, you will get sick. If you don't eat enough, you will go hungry. Eating too much will give you a bloated stomach which is very uncomfortable. On the other hand, if you go hungry, you will also feel uncomfortable. You should eat just the right amount. Although this is a very common matter, if you understand it, then you will know how to apply effort. The same principle applies to wearing clothes. If you wear too many clothes, you will get hot; if you don't wear enough, you will feel cold. At this time, you should find the middle way. Sleeping is the same. You may like to sleep. You may sleep from nighttime to the morning, and then sleep from morning to night, to the exclusion of doing other things, even eating and wearing clothes. That won't do. If you have wisdom, you will be able to regulate your sleep. It will suffice if you get enough, but don't overdo it. If you do not get enough sleep, you won't have enough energy. On the other hand, if you oversleep, you will also feel uncomfortable. Therefore, there has to be wisdom associated with sleeping as well. We should understand these three necessities of life: eating, wearing clothes, and sleeping. Now, because these are ordinary affairs, everybody knows how to do them and engages in them daily. However, it's not for sure that everybody does them well, or properly. Sometimes when people do not do these things properly, problems arise.

Master Xuanquan picked up the soap, and Master Huiji did not understand. Master Xuanquan put it down, and made the gesture of washing clothes, whereupon Master Huiji understood. These are very ordinary matters, but it's right here where we want to focus our attention and energy. **He bowed in deep gratitude for the Dharma.** Master Huiji thanked his teacher for instructing him in the ultimate meaning of the Middle Way. We should work on our cultivation right in our everyday encounters. For example, since we are not supposed to get angry, we should learn not to get angry. Since we should not have attachments, we should try to get rid of them.

Dissolve the glue, break through attachments, understand the path of the mind. If you can put down your attachments, you will awaken to the path of your mind. That's true cultivation. If you barely understand and say, "Yes, I'm supposed to break my attachments," but you don't actually break them, it is useless. You are still talking about food but not eating it. You are merely counting other people's money, and cheating yourself. You should understand the path of your own mind.

(Continued on page 17)