





【 佛祖道影白話解 】

四十一洞地藏挂琛禪師

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-FIRST GENERATION: DHYANA MASTER GUICHEN OF EARTH STORE MONASTERY

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

師常山李氏子。參玄沙。沙問三界惟 心。汝作麼生會?師指椅子。曰

: 和尚喚者個作甚麼?沙曰: 椅子

。師曰:和尚不會。三界惟心。曰

:我喚者個作竹木。汝喚作甚麼?師 曰:桂琛亦喚作竹木。曰:盡大地覓 一個會佛法底人不可得。師自爾無 惑。開法地藏院。後唐天成三年戊子 秋示疾。數日安坐告終。荼毘收舍 利。塔於院西隅。諡塔曰真應禪師。

註解:

在地藏院,桂琛禪師,「師常山」,常山縣人,父親姓李,「參玄沙」,到玄沙禪師那裡去參學,「沙問三界惟心」,玄沙禪師問他這個三界都不出這一念心,「汝作麼生會」,怎麼樣解釋法,你怎麼樣解釋?「師指椅子。曰」,他指這個坐的椅子,說:「和尙喚者個作甚麼」椅子就是椅子嘛,問它做什麼,問這做什麼?「沙曰。椅子」

,玄沙禪師說這是個椅子,「師曰」桂 琛禪師就說,「和尚不會三界唯心」 你不懂得三界唯心,「曰。我喚者個 作竹木,汝喚作什麼?」這個玄沙 又說了,我叫這個椅子竹木,竹子 和木頭,我就叫它這個,「汝喚做什



Essay:

The Master was from Changshan County, a son of the Li family. He went to study with Xuan Sha. Sha asked him, "The three realms are only the mind – what is your understanding of that?"

The Master pointed to a chair and asked, "What does the High Master call this?"

Sha replied, "A chair."

The Master said, "The High Master does not understand how the

three realms are only the mind."

Sha thereupon said, "I call it bamboo and wood. What do you call it?" The Master said, "Guichen also calls it bamboo and wood."

Sha said, "If one searched to the ends of the great earth, one wouldn't find anyone who understands the Buddhadharma."

The Master from then on had no delusions, and he opened up the Dharma at Earth Store Monastery.

Later, in the third year of the Tiancheng reign period of the latter Tang Dynasty, in the fall of the year wuzi, he appeared to have an illness for a few days, then sat down and passed away. After his cremation, sharira were found. His stupa was built at the western corner of the monastery. The posthumous title conferred upon him was Dhyana Master Zhenying ("True Response").

Commentary:

The Master was from Changshan County, a son of the Li Family. His father's name was Li. He went to study with Xuan Sha. Xuan Sha asked him, "The three realms are only the mind – what is your understanding of that?

麼」?你叫它什麼?「師曰。桂琛亦 喚作竹木」,這個和尚又反問他,說 我不叫它椅子,我叫它竹木,你叫它 什麼?這就是打機鋒,互相問,汝喚 做什麼?師曰:桂琛亦喚作竹木, 說我也叫它竹木。「曰。盡大地覓 一個會佛法底人不可得」,他說盡這 個虛空大地

,找一個明白佛法的人也找不著了 。這是怎麼一個意思呢?就說他叫這 個,他也叫這個,這個都是人云亦 云,你沒有真明白。「師自爾無惑」 桂琛禪師從聽過這個玄沙禪師這麼 說,說盡大地虛空你要再找一個明白 佛法的人,也不可得,找不著的。那 麼就是不要太多了,不要太照顧、太 執著了,從這個之後,再不懷疑一切 的法門了。「開法地藏院」他在地藏 院那兒給人講經說法。「後唐天成三 年戊子」戊子那年,「秋示疾數日」 就是在秋天有病了,病了很多天。「 安坐告終」以後就結跏趺坐圓寂了。 「荼毘收舍利」荼毘就是把他用火燒 了,荼毘之後,就得到很多舍利。「 塔於院西隅」在這個地藏院的西邊那 裏造塔,「諡塔曰」皇帝封這個塔叫 真應禪師, 也叫真應塔。 の待續

How do you explain it?"

The Master pointed to a chair and asked, "What does the High Master call this?" A chair's a chair, but he's asking him what it is.

Sha replied, "A chair."

The Master, Dhyana Master Guichen, then said, "The High Master does not understand how the three realms are only the mind. You don't understand either."

He, Xuan Sha, thereupon said, "I call it bamboo and wood. What do you call it?" The High Master went on to say, "I don't call it a chair; I call it bamboo and wood," and then asked Dhyana Master Guichen, "What do you say it is?" This exchange of questions and answers is known as Chan banter.

The Master said, "Guichen also calls it bamboo and wood. I call it that, too.

He, Xuan Sha, said, "If one searched to the ends of empty space and the great earth, one wouldn't find anyone who understand the Buddhadharma." He meant, "Your calling it that is just repeating what you have heard others say, without really understanding."

The Master, Dhyana Master Guichen, from then on had no delusions. The Master heard Xuan Sha say that even if one searched to the ends of the earth, one wouldn't find anyone who understood the Buddhadharma, and so he shouldn't want too much, care too much or be too attached. From then on the Master had no more delusions about any dharma doors, and he opened up the Dharma at Earth Store Monastery. At Earth Store Monastery, he lectured on the sutras and spoke the Dharma for people.

Dynasty, in the fall of the year wuzi, he appeared to have an illness for a few days, then sat down in full lotus and declared the end, completed the stillness. After his cremation, many sharira (relics) were found. His stupa was built at the western corner of the Earth Store Monastery. The posthumous title conferred upon him by the emperor was Dhyana Master Zhenying ("True Response"), and the emperor called his *stupa* "The Stupa of True Response." To be continued

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