



## 【 佛祖道影白話解 】

## 四十一祖地藏桂琛禪師 (續)

LIVES OF THE PATRIARCHS

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

(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

贊曰：

失足踏翻 唯心三界  
拈出當陽 縱橫無礙  
博飯栽田 諸方仰戴  
地藏古佛 光明猶在

「失足踏翻」，說是把足走得不對，把這個天地都給踏翻了，「唯心三界」，這個三界都不出一念心。「拈出當陽」，就是拿這個出來了，拈出就是把它拿出來了，正在當陽，「當陽」就是好像太陽曬的地方，就是恰到好處，拿出來正在那個時候，「縱橫無礙」這個時候，願意往東走，就往外走；願意往西走，就往西走；願意往南走，就往南走；願意往北走，就往北走。橫豎都是在三界裏頭，沒有障礙了。「博飯栽田」，他也不份外馳求，就吃得很淡薄的飯。「栽田」，就是在那兒講說佛法，也就好像種田似的。大家要是誰發菩提心，就像在田裡生出穀來了似的。「諸方仰戴」，各方的人，都對他很仰望的，很愛戴的，這個道場裡邊所有的人，對他都很羨慕的、很佩服的「地藏古佛」，在這地藏院，好像等於地藏古佛一樣的，「光明猶在」這地藏古佛的光明，現在又大放光明了。

A verse in praise says:

He lost his footing and turned things over.  
The three realms are only the mind.  
He picked it up at exactly the right moment.  
Vertically and horizontally there was no obstruction.  
There was ample rice from planting the fields.  
People from all quarters admired him.  
It was as if light from the ancient  
Earth Store Buddha still remained.

Commentary:

**He lost his footing and turned things over.** He overturned Heaven and earth.  
**The three realms are only the mind.** The three realms are not beyond a single thought in the mind. **He picked it up at exactly the right moment.** It was exactly right, and at the appropriate time. **Vertically and horizontally there was no obstruction.** If you want to go east, you can go east. If you want to go west, you can go west. If you want to go south, you can go south. If you want to go north, you can go north. Vertically and horizontally within the three realms, there were no obstructions. **There was ample rice from planting the fields.** He did not seek outwardly. He ate very plain and bland food and planted the fields there – speaking the Buddhadharma as if planting the fields. People in the assembly bringing forth the resolve for *bodhi* was like the fields producing grain.

**People from all quarters admired him.** People from all areas esteemed and cherished him. All the people in the Way-place admired and respected him very much. **It was as if light from the ancient / Earth Store Buddha still remained.** In Earth Store Monastery, he was like the ancient Buddha Earth Store, as if the Buddha was still emitting great light.

Another verse says:

**The three realms are mind alone—**

或說偈曰：

三界唯心作何會。椅子竹木皆假名。  
汝意如此離計度。我思路絕鮮言說。  
虛空大地無知己。微塵刹海少音識。  
真應禪師光遍照。四眾徒弟常追隨。

這是說三界唯心，「作何會」，你怎麼樣想法？你想這個三界唯心到底是對不對？你明白不明白？你要明白怎麼叫一切唯心造？說：「若人欲了知，三世一切佛，應觀法界性，一切唯心造」。什麼叫唯心造？唯心造

，造個什麼？「椅子竹木皆假名」，這個椅子也是個假名，竹子和木頭這都是個假名，沒有一個真實的體。那麼為什麼叫這個名字呢，就是眾生給它命這麼個名，其實它是不是叫這個名字？這都是在不可思，不可說之數的，所以都是假的。我們當初這個人的名字要不叫人，人本來要是一開始給他取的名字叫狗，那麼現在，人也都那麼叫了，也就不知道這是罵人了

。那麼現在因為這個名字取定了，你要是叫他一個別的名字，人就不高興了，就發脾氣了，說：「你罵我！」為什麼呢？這個名叫定了，這個人都生出一種執著了，要是一開始，什麼名字也沒有，你給他叫什麼，好像生個小孩子，你給他叫個小貓，他就是小貓；叫個小狗，他就是狗了。長大了，人家叫他「狗仔」，他也不知道是罵他；「貓仔」，他也不知道罵他，就是這麼樣，所以都是假名。

「汝意如此」你的心如是，我的心也如是，「離計度」應該離開這個執著和計度。想一想它是什麼，叫什麼，這叫計度。（下接第19頁）

**What is your understanding?**

**“Chair,” “wood,” “bamboo,” are all false names.**

**Your mind is that way, free from calculations.**

**My thoughts are cut off and words are rare.**

**Throughout space and the great earth, no one knows me.**

**In seas of worlds like motes of dust, few recognize me.**

**Dhyana Master True Response’s light shines everywhere.**

**The fourfold assembly of disciples always follows him.**

Commentary:

**The three realms are mind alone –What is your understanding?** What do you think? Do you think the three realms being only the mind is right? Do you understand or not? If you understand, then what is meant by the three realms being only the mind? What is the meaning of everything being made from the mind alone? As it is said:

A person who wishes to understand

All Buddhas of the three periods of time

Should contemplate the nature of the Dharma Realm;

Everything is made from the mind alone.

What is meant by, “Everything is made from the mind alone?” What is being made or created?

**“Chair,” “wood,” “bamboo” are all false names.** “Chair” is a false name; “bamboo” and “wood” are false names, too. They have no actual substance to them. Then why are they called those names? It is because living beings gave them those names. Actually, whether they are really called those names is beyond the scope of this discussion. They are all false names. If from the start people had not been called “people,” but had been called “dogs,” no one would consider it insulting to be addressed as a dog. But now that the terms are fixed, if you call people by some other name, they don’t like it. They get angry and say, “You’re calling me names!” That’s simply because the terms have been defined, and people have developed attachments concerning them. But suppose at the beginning, before any terms existed, people had been called something else – for example, when a child was born, if you called it “kitty,” then it would be a cat. If you called it “doggy,” it would be a dog. If when the child grew up you referred to it as “doggy,” or “kitty,” the child wouldn’t know you were insulting it. That would simply be its name.

**Your mind is like that, free from calculations.** “Your mind is like that, and my mind is like that, too.” One should be free from attachments and reckonings, that is, from thinking of what something is and what it is called.

(Continued on page 19)