

【 佛祖道影白話解 】

四十六世丹霞子淳禪師

LIVES OF THE PATRIARCHS
 PATRIARCHS OF THE FORTY-SIXTH GENERATION:
 Dhyana Master Zi Chun of Danxia

宣公上人講於一九八五年三月二十六日

LECTURED BY THE VENERABLE MASTER ON MARCH 26, 1985

國際譯經學院記錄翻譯

TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION



師。劍州賈氏子。弱冠為僧。徹證於芙蓉之室。上堂。乾坤之內。宇宙之間。中有一寶。秘在形山。肇法師怎麼道。祇解指蹤話跡。且不能拈示於人。丹霞今日擘開宇宙。打破形山。為諸人拈出。具眼者辨取。以拄杖卓一下。曰。還見麼。鷺鷥立雪非同色。明月蘆花不似他。宣和己亥春。示寂。塔全身於洪山之南。

註釋：

「四十六世」：這是第四十六代的祖師。「丹霞」：這個丹霞是在河南鄧州丹霞山。「子淳禪師」：這位禪師的名字，叫子淳。

「師」：這位禪師。「劍州賈氏子」：這位禪師他俗家姓賈，四川梓潼

Text:

The Master was a son of the Jia Family of Jianzhou County (of Sichuan Province). At age twenty he became a monk. He had a thorough awakening under the Master of Mt. Hibiscus. Once, he discoursed on the Dharma, exclaiming, "Within heaven and earth, in the midst of the universe, there is a jewel secretly hidden away in the body's 'mountain.' Dharma Master Zhao only managed to point his finger at the traces and understood it literally. But he was unable to reveal it to others. Today I, Dan Xia, will cleave open the universe, sunder the body's mountain, and reveal the jewel to everyone! Those who have eyes should clearly recognize it for what it is." Then he struck the ground with his staff loudly and cried out, "Do you see it? A white egret standing in the snow: they are not the same color. The bright moon and flowering reeds: these two do not look alike."

In the springtime of the Ji Hai year (first year) during the Xuan He Reign, the Master entered the stillness. His body was housed in a stupa on the south side of Mount Hong.

Commentary:

The Forty-sixth Generation of Patriarchs: Dhyana Master Zi Chun (Simple and Pure) of Danxia (Red Cloud): This Dhyana Master was the forty-sixth patriarch. Danxia (Red Cloud) Mountain is in Henan Province. His name was Dhyana Master Zi Chun. The Master was a son of the Jia family of Zitong of Sichuan Province, known as Jianzhou, or Jiange in the past. There is an ancient verse that describes how hard it is to travel on the crooked mountain paths of Sichuan:



人。四川以前叫「劍州」，又叫「劍閣」。「蠶蟲路，曲曲不易行；山從人面起，雲當馬頭生。」這是講到四川的道路是這樣的。蠶蟲路，就好像蠶和蟲子走的路似的。曲曲不易行，那麼彎彎曲曲的，很不容易走。山從人面起，那個山從人的面前就起來了。雲當馬頭生，那個雲彩，在馬頭就生出來。所以很不好走。

「弱冠爲僧」：中國的禮法，不是到十八歲成年，是到二十歲。男子到二十歲，要戴上一頂帽子，這叫「弱冠的年齡」——剛剛可以戴帽子，所以叫「弱冠」。他二十歲戴上帽子，以後他帽子又掉了；爲什麼呢？做和尚了。做和尚了，幹什麼要戴帽子呢？光頭了！[20歲出家後，他四處行腳，遍訪天下高僧大德，]「徹證於芙蓉之室」：「芙蓉」叫什麼啊？道楷。那麼在道楷禪師處，他在堂裡那個地方開了悟。道楷禪師傳法給他了，這時候他大約還沒有到三十歲；所以初出犢兒不怕虎，什麼話都敢講。

「上堂」了，就扯起大砲。說什麼呢？他說，「乾坤之內」：你知道嗎？在這個天地裡邊，「宇宙之間」：也就是沒有出上下四方這個地方，也就還在「這個」裡頭，沒有跑到外邊去。「中有一寶」：在這個中間，有一個最名貴、最值錢的寶貴東西。在什麼地方？「秘在形山」：就讓藏到一個形山裡邊，誰也看不見了！

這「一寶」是什麼呢？就是我們那個真正的智慧、也就是我們本有的佛性、也就是那個真如、也就是那個寶藏，所以他給它取個名字叫「寶」。就因爲我們人人都歡喜寶貝，你若一說「寶」了，這人一定就愣了，就很注意聽；所以他就改了名字，叫「寶」了。你不要以爲得了這寶，就是可以賣錢的；這個寶不值錢的，沒有人認識的，沒有人買。

所以說他藏在什麼地方呢？藏在形山。形山，就是我們人這個身體；身體就叫「須彌山」，因爲不容易把它打倒。這個形山，你誰說我不好、對我不客氣，我也就不高興，總是要保護著它。這個形山，就是我們這一個假相；雖然假的，你

As one journeys along the twisting, curving roads,
Slow as if a silkworm,
Mountains loom right before one's face;
Clouds sweep across the horse's head.

At age twenty he became a monk. According to the Chinese rites of passage, the legal age of manhood was twenty, not eighteen. When a young man reached the age of twenty, he could put on a cap, and so this age was literally called “newly-capped” (ruo guan), because he had just undergone the capping ceremony. But, just having put on his cap, the Master took it off and became a monk; he shaved his head. Afterwards, he traveled all over the country in search of wise teachers. **He had a thorough awakening under the Dhyana Master of Mt. Hibiscus.** When Dhyana Master Dao Kai transmitted the Dharma to the Master, the Master was not even thirty years old. Like a young calf that is not afraid of tigers, he was bold and dared to speak his mind. Taking the Dharma seat in the hall, he started to speak in a grandiose fashion.

Once, he discoursed on the Dharma, exclaiming, “Within heaven and earth, in the midst of the universe, without going beyond the four directions, above and below, not venturing outside of these confines, there is a jewel secretly hidden away in the body's ‘mountain.’” There is an invaluable gem. Where is that gem? It is concealed in the body's ‘mountain’ and is invisible.

What is this jewel? It is our true wisdom, our basic Buddha-nature, also known as True Suchness. The Dhyana Master called it a “jewel” because everyone likes jewels, and so once he mentioned “jewels,” everybody paid attention. He changed the name to “jewel.” Most jewels can be sold for money; however, nobody recognized this jewel and nobody offered to buy it.

Where is this jewel hidden? It is hidden in the body's “mountain”. Our physical body is known as Mount Sumeru. It's not easy to smash this mountain. When people complain about you, or act rudely to you, you get very upset. At all times you want to protect this mountain. Actually, it's a false thing, but we take it as something real. We won't allow it to become cold, or hot, or thirsty, or hungry. In every thought we're scheming for this body of ours. People are attached to physical appearance, while the jewel *is* here!

Master Danxia continued with his statement, **“Dharma Master Zhao only managed to point his finger at the**



保護它，拿它當真的，冷也不行、熱也不行，渴也不行、餓也不行，它總是一直念茲在茲、時時刻刻的，都是要爲自己這個東西來作打算。所以這個形山就是著了相！著相了怎麼樣呢？這個寶可是在這個地方啊！

「肇法師」：有一位法師叫肇，他不提這法師的全名，表示尊重。「恁麼道」：肇法師怎麼說的呢？就「祇解」：祇，就是僅僅的。他只不過僅僅的知道，怎麼樣呢？「指蹤話跡」：用那個手指頭這麼指一指、用話來說一說；他沒有真正來告訴你們！「且不能拈示於人」：他並沒有真正的告訴人，它是怎麼一回事。

所以我說他「扯大砲」，他就抑人揚己。抑人揚己，也就是說別人沒有說出來，他現在要說了。這表示他有本事，表示他懂得的，旁人還不懂，而且也沒有真正把它提出來告訴人。拈出來，就是拿出來；旁人沒有拿出來告訴人，這個是怎麼樣一回事，只是這麼說一說，沒有真正的叫人明白就這麼一回事。

「丹霞今日」：說，丹霞我現在啊！他在丹霞山那兒住。說「丹霞我啊」，多貢高！我覺得我夠貢高了，他比我更貢高！「擘開宇宙」：把上下四方這裡頭剖開。「打破形山」：打破這一個假相。「爲諸人拈出」：我爲你們大家把它拿出來，給你們看看！「具眼者辨取」：什麼叫「具眼」呢？就是你開了眼的時候——這個「五眼」。你頂門上那個正眼開了，這個時候法眼要辨識，你要辨別人人是什麼。你要辨別認識，不要魚目混珠、不要認假爲真。「以拄杖卓一下」：在這個緊要的關頭，你這正想要看的時候，他又用手中拄著的錫杖在地面「碰」！這一響一碰，真出竅了！真出竅，就是「開悟了」。你懂嗎？這麼一個柱杖，把人嚇一跳的時候，他就又一喊。

「曰」：他就說了。「還見麼」：我給你們拿出來了，你們看見了嗎？你看！就這麼睜著眼睛說瞎話；他自己看見了嗎？那我不知道！你看見了嗎？我也不知道；他看見了嗎？我也不知道。他就問，問完了，他就又說了。

traces, and understood it literally.” This Dharma Master was merely able to point in that direction and say a few words. **But he was unable to reveal it to others.** He did not tell us the entire truth about it or what it was all about.”

That’s why I said Master Danxia was firing blank shells. He was “deprecating others and lauding himself,” implying that he could reveal what others had not been able to say. The purpose of this was to show that he had talent, and he understood what other people failed to understand. He said, “Dharma Master Zhao failed to truly reveal the Truth to people. He was merely mouthing the words, without truly enabling people to understand it.

“Today I, Dan Xia, will for your sakes, cleave open the universe, sunder the body’s ‘mountain’, and reveal the jewel to everyone!”

I consider myself arrogant, but Dhyana Master Danxia is even worse. He’s even more arrogant. He said to everyone, “I’ll show you the jewel. **Those who have eyes should clearly recognize it for what it is.**” This refers to those who have opened their Five Eyes. When the real eye at the top of your head is open, you can clearly discern and recognize living beings as they are. Do not mistake fish eyes for pearls, or mistake the false for the true. **Then he struck the ground with his staff loudly.** Right at the critical moment, just as everyone was intent on taking a look at the jewel, he pounded his tin staff on the ground with a loud boom, scaring the wits out of all the people. When this happens, a person can become enlightened. Do you understand? As soon as he did that, he **cried out, “Do you see it?”** He was lying with his eyes wide open. He asked if people saw it, but did he himself see it? I don’t know. Have you seen it? I don’t know either. Had he seen it? I don’t know.

After he asked his question, he cried out, **“A white egret standing in the snow: they are not the same color. The bright moon and flowering reeds: these two do not look alike.”**

The meaning of the verse is: “A white egret standing in the snow.” Both are white, but they are actually different. The whiteness of the egret is different from the whiteness of snow. To say it more clearly, the real meaning is this: Do not mistake fish eyes for pearls or mistake a thief for your son. If you haven’t attained it, don’t assume that you have. “The bright moon and flowering reeds: these two do not



「鷺鷥立雪非同色」：他就說這麼一句。「明月蘆草不似他」：又說了一句。他教化他們說，這鷺鷥也是白色的、雪也是白色的，可是牠雖然站到那個雪地裡頭，還是不同樣子，雪是雪、鷺鷥是鷺鷥。雖然白是白，可是白之中又有一種分別，雪的白和鷺鷥的白又有多少不同的。詳細來分析起來，就說：你不要用魚目來混珠、你不要認賊作子，你不要沒有得道，你以為是得道了啊！明月蘆草不似他，明月也是那麼有光有亮的，白白的顏色。那個蘆草也是有一點這個樣子，但是也都不一樣。所以這個要認識清楚了。這罵人的話，你一聽，本來就會開悟了；就這樣，這是上堂說法。這叫「上堂說法」，不是來研究的性質，這就是給你說法。你說法，若對機，這個人就開悟了；若不對機呢？他還是糊塗的。所以說法是這樣子。這個「上堂」，就是「上堂說法」。

「宣和己亥春示寂」：宋徽宗宣和元年的春天（西元1119年），他示現涅槃，入滅了。「塔全身於洪山之南」：給他造一個寶塔，把他的肉身供養到洪山的南面。洪山現在在什麼地方？我也不知道！我對中國的地理是不太熟——根本不熟，不是不太熟。（大洪山今湖北省隨縣境內）。

look alike.” The bright moon is pale white and luminous, and so are flowering reeds. However, on the other hand, these two are actually different. You must clearly discern those differences.

This was to cause them to awaken. He gave them all a good scolding. Some people got enlightened upon hearing his verse. He was speaking Dharma at the supremely adorned meal offering. If Dharma is spoken right to the potential, people get enlightened. If it is not, they remain muddled; the teaching of Dharma is like this. This occasion was called “ascending the hall to speak the Dharma.”

In the springtime of the Ji Hai year (first year) during the Xuan He Reign of the Emperor Hui Zong of the (Northern) Song Dynasty (C.E. 1119), the Master entered the stillness. His entire body was housed in a stupa on the south side of Mount Hong. As to where the Mount Hong is, I don't know. I am not very familiar with the geography of China, in fact I have no idea at all! [Mount Hong is located in present-day Suixian County in Hubei Province.]



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