

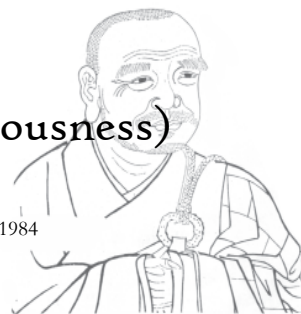


【 佛祖道影白話解 】

# 三十九祖雪峰義存禪師

LIVES OF THE PATRIARCHS  
PATRIARCHS OF THE THIRTY-NINTH GENERATION:  
Dhyana Master Yicun (Endowed with Righteousness)  
of Xuefeng (Snow Peak)

宣公上人講於一九八四年二月二日 LECTURED BY THE VENERABLE MASTER ON FEBRUARY 2, 1984  
比丘尼恆音師 英譯訂正 ENGLISH TRANSLATION REVISED BY BHIKSHUNI HENG YIN SHR



師泉州南安曾氏子。參德山。問從上宗乘學人還有分也無。山打一棒曰。道什麼？師曰。不會至明日請益。山曰。我宗無語句。實無一法與人。後聞巖頭云他後若欲播揚大教一一從自己胸襟流出。將來與我蓋天蓋地去。師於言下大悟。便作禮起叫曰。師兄今日始是鰲山成道。再參洞山。山曰。據子因緣合在德山。後回閩開法雪峰。後梁太祖開平二年五月二日示寂。懿宗賜紫袈裟。號真覺大師。

「師泉州南安曾氏子參德山問」「從上宗乘學人還有分也無」，問說我呀，學人就是他自己，說我這個一乘有沒有這個因緣，有分也無，是有沒這個因緣。我對這個禪宗大乘法門有沒有因緣。「學人」是他自稱。

「山打一棒曰」，德山宣鑑禪師就打他一棒，這個「德山棒，臨濟喝」，就是臨濟大喊一聲；德山呢，你到兒請他開示，他先打一棒子。「道什麼」，就是叫他說，你說什麼？「師曰不會」，義存禪師就說：我不會，我不明白。

「至明日請益」，到第二天，他又請德山開示。「山曰我宗無語句實無一法與人」，德山就說：我這個禪宗裡頭是一法不立，萬法皆空的。是不立文字的，是沒有話

Text:

The Master was a son of the Zeng family in Nan'an County, Quanzhou Province. The Master went to study under Master De-shan (Mountain of Virtue). He asked Master Shan, "Does a student pursuing the superior tradition have a share in this?" Master Shan hit him with a board and said, "Now what do you say?" The Master replied, "I don't know what to say. I still don't understand."

The next day he went again to ask for further instruction. Master Shan told him, "In my tradition there are no words or speech. Actually there's not a single dharma that can be given to people."

Later, he heard Dhyana Master Yantou (Cliff Peak) remark, "In the future, if you want to propagate the Great Teaching, it must all flow forth from your own bosom." "In the future, you should repay me by encompassing heaven and earth!" At those words, Master Yicun achieved a profound enlightenment. Then he made obeisance and said, "Elder Dharma Brother, only today have I realized the Way on Ao Mountain!" Then the Master went to study with Master Dongshan (Cave Mountain). Master Dongshan said to him, "Based on your causes and conditions, it is fitting for you to be at Deshan (Mountain of Virtue)."

After that, the Master went back to Fujian Province and began teaching the Dharma at Xuefeng (Snow Peak). In the second year of the Kaiping reign of Emperor Taizu of the Latter Liang Dynasty, on the second day of the fifth lunar month, he manifested entering the stillness. Emperor Yizong made him a gift of a purple kashaya and titled him Great Master Zhenjue (True Enlightenment).

Commentary:

The Master was a son of the Zeng family in Nan'an County, Quanzhou Province. The Master went to study under Master De-shan (Moun-

可說的。我宗無語句，沒有一個話說教你念個什麼咒啊，或者念個什麼經。什麼都沒有的。實無一法與人，沒有傳給人的，什麼法也沒有。

「後聞巖頭云」，那麼這個時候，他還沒有明白，以後他就聽見巖頭全叟禪師說：「他後若欲播揚大教」，他將來若是想要播揚大教，就是想要弘揚佛法。

「一一從自己胸襟流出」，說是每說一句話，每一件事情，都是從自己自性、自心裡頭流露出來的，那才算。你學來的都不是。

「將來與我蓋天蓋地去」，將來要還給我，蓋天蓋地，就是頂天立地，這麼一個出乎其類，拔乎其萃的大丈夫。「師於言下大悟」，義存禪師聽見他這麼說，蓋天蓋地，把天也蓋上了，地也蓋上了。聽了這話之後大悟，就開悟了。

「便作禮起」，他於是乎就叩個頭，起身來了。叩頭表示感謝他教化的恩德。

「叫曰師兄今日始是鰲山成道」，又叫他說：師兄！鰲山就是高崗山，我今天才是鰲山最高的山上成道了。「再參洞山」，於是乎又去參洞山良价禪師。

「山曰」，洞山就對他說了。「據子因緣」，說，我看你的因緣。據就是考據，我考據你的因緣。「合在德山」，你應該在德山那兒建立道場。「後回閩」，以後他回到福建去了。「開法雪峰」，在雪峰那個地方建立道場。

「後梁太祖開平二年五月二日示寂」，在開平二年五月二日圓寂了。「懿宗賜紫袈裟」，唐懿宗給他一個紫色的袈裟。「號真覺大師」，又給他死後一個封號，叫真覺大師。

贊曰

難兄難弟 如鼓瑟絃 鰲山頂上  
動地驚天 平欺凡聖 顛倒英賢  
二宗腳下 瓜瓞綿綿

tain of Virtue). He asked Master Shan, “Does a student pursuing the superior tradition have a share in this?” He was referring to himself: “Do I, Yicun, have any causes and conditions with the One Vehicle? Do I have any causes and conditions with the Great Vehicle Dharma-door of the Chan School?”

**Master Shan hit him with a board.** That was his well-known response. The saying goes, “Master Deshan hit with the board. Master Linji bel-lowed.” Master Deshan would hit those who came to request instruction. Master Shan hit him and said, “Now what do you say?”

**The Master replied, “I don’t know what to say. I still don’t understand.”**

**The next day he went again to ask for further instruction. Master Shan told him, “In my tradition there are no words or speech. Actually there’s not a single dharma that can be given to people.”** He elaborated, “In the Chan School, there is not a single dharma that can be established. All the ten thousand dharmas are empty. There is no dharma that can be found and there is nothing to say. I don’t teach you to recite a mantra or read any sutra. There is none of that. No method is transmitted to people. There isn’t any dharma at all.” At that time, Master Yicun still didn’t understand.

**Later, he heard Chan Master Yantou (Cliff Peak) remark, “In the future, if you want to propagate the Great Teaching, it must all flow forth from your own bosom.”** His meaning was, “Every word you speak, every thing you do, has to flow forth from your own nature. Only then does it count. It’s not to be found in what you study.” Master Yantou went on to say, “**In the future, you should repay me by encompassing heaven and earth!**” He said, “In the future, you have to give me one back. You should become an outstanding, great hero.” **At those words, Master Yicun achieved a profound enlightenment. Then he made obeisance to express his gratitude for the kindness in teaching and transforming him, and said, “Elder Dharma Brother, only today have I realized the Way on Ao Mountain!”** Ao (Tortoise) Mountain represents the highest mountain. **Then the Master went to study with Master Dongshan (Cave Mountain). Master Dongshan said to him, “Based on your causes and conditions, it is fitting for you to be at Deshan (Mountain of Virtue).** When I look into your causes and conditions, I see that you should establish a Way-place there.”

**After that, the Master went back to Fujian Province and began teaching the Dharma at Xuefeng (Snow Peak). In the second year of the Kaiping reign of Emperor Taizu of the Latter Liang Dynasty, on the second day of the fifth lunar month, he manifested entering the stillness. Emperor Yizong made him a gift of a purple kashaya and titled him Great Master Zhenjue (True Enlightenment).**

「難兄難弟」，哥哥，就是說前邊這個巖頭全齋禪師，他們兩個是難兄難弟。「如鼓瑟絃」，就像那個鼓和琴瑟絃似的。「鰲山頂上」，在鰲山上邊。「動地驚天」，驚天動地的這麼一件大事。「平欺凡聖」，凡夫他給瞞了，聖人他也給瞞了。

「顛倒英賢」，英賢也不認識他了。「二宗腳下」，前面所說的這兩宗腳下。「瓜瓞綿綿」，就是子孫昌盛的樣子，後人很多。

或說偈曰

雪峰義存志氣高 德山棒底未曾逃  
不立文字少語句 何有思量細斟酌  
自性流露真實義 鰲頭獨占仁勇標  
平地顛倒風波起 天上天下節清操

「雪峰義存志氣高」，說這個雪峰義存禪師，他有大志氣，打也不退，罵也不退，這才是佛教的真寶貝。要不是真寶貝，你罵一句也跑了，不要說打受不了了，就不能忍了，那是沒有志氣，沒有出息。那麼雪峰義存禪師，他有大志氣，能屈能伸，能忍辱，因為他能忍辱、能服眾，能以忍人所不能忍的，讓人所不能讓的，吃人所不能吃的，受人所不能受的。所以志氣就非常高，怎麼見得呢？

「德山棒底未曾逃」，德山用棒子打他，他也不跑，還是照舊在那兒學佛法。

(下接第19頁)

更正啓事

◎本刊第394期佛祖道影本寂禪師第13頁偈頌中，因作業疏忽，本寂非豐誤作漸，鬼死爲豐，該頁文中，豐共有五處，特此訂正。

● 編輯部 敬告

A pair of equally talented brothers

Work together like drum and zither.

On top of Ao Mountain,

He shook the earth and startled heaven.

He fooled both the common people and the sages,

And befuddled the worthies and eminent ones.

Under the auspices of the two traditions,

The melons and squash grew in endless profusion.

Commentary:

A pair of equally talented brothers, the Master and Master Yantou, work together like drum and zither. On top of Ao Mountain, / He shook the earth and startled heaven. That was how important his work was. He fooled both the common people and the sages, / And befuddled the worthies and eminent ones. Master Yicun was so unusual that neither sages nor common people recognized him, nor did the worthy and eminent ones. Under the auspices of the two traditions mentioned above, the melons and squash grew in endless profusion. That is, the grandsons and great-grandsons of the school—those who followed after the Master—were many indeed!

Another verse in praise says:

Master Yicun of Xuefeng had lofty resolve.

When beaten by Master Deshan, he did not run.

Words were not set up and speech was scarce.

How could there be thought or minute deliberations?

The true meaning flows from the inherent nature.

Standing alone on Ao's summit, he was a model

of humaneness and courage.

The flat ground turned upside down; the wind and waves arose.

In the heavens and below, his integrity was impeccable.

Commentary:

Master Yicun of Xuefeng had lofty resolve. Master Yicun had great determination. He did not retreat when he was beaten; he did not give up when scolded. That makes him a true jewel within Buddhism. If one is not a true jewel, then a single scolding—not to mention a beating—will drive one away. One cannot be patient under insult, because one lacks determination and courage. Master Yicun could bear what others cannot bear and yield what others cannot yield. He could eat what others cannot eat and undergo what others cannot undergo. How do we know the Master had lofty resolve? When beaten by Master Deshan, he did not run. When Master Deshan took a stick and beat him, he did not run away. He kept right on studying the Buddhadharmā. (Continued on page 19)