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四十祖雲門文偃禪師 (續)

LIVES OF THE PATRIARCHS
 PATRIARCHS OF THE FORTIETH GENERATION:
 DHYANA MASTER WENYAN OF YUNMEN(CLOUD GATE) (CONTINUED)

宣公上人講於一九八四年二月二日 LECTURED BY THE VENERABLE MASTER ON FEBRUARY 2, 1984
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贊曰

纔跨睦州 頓折一足
 寄語山頭 振動象骨
 是師是資 如蟲禦木
 天下雲門 高標皂 纛

「纔跨睦州」，剛剛到睦州這個地方。「頓折一足」，你看古人是為法忘軀，二祖為求法斷臂，文偃為求法斷足。「寄語山頭」，就是寄語出家人。「振動象骨」，這個時候法門的龍象都振動了。

「是師是資」，他先見睦州，睦州然後又叫他去見雪峰，這叫師資道合。「如蟲禦木」，就好像蟲子在木頭上似的。「天下雲門」，在天下的雲門。「高標皂 纛」就立了一個大的黑旗。

或說偈曰

雲門偃祖甘露施
 法流天下濟群迷
 慧辯雄才求己事
 慈悲喜捨應眾機
 掩扉折足豁然悟
 聞語低頭契妙義
 德教廣被未來際
 古今稀有善知識

A verse in praise says:

Having just barged in on Master Muzhou,
 He suddenly got his foot smashed.
 He sent a message from the mountaintop
 That shook the elephants' very bones.
 As was the teacher, so was the disciple:
 Like worms invading wood.
 Under the sky at the gate to the clouds (Yunmen),
 A banner was hoisted on high.

Commentary:

Having just barged in on Master Muzhou, / He suddenly got his foot smashed. Right after he arrived at Master Muzhou's, his foot was smashed. You see how those of old forgot themselves for the sake of the Dharma? The Second Patriarch in China cut off his arm for the sake of the Dharma. Master Wen Yan got his foot smashed while seeking the Dharma. **He sent a message from the mountaintop / That shook the elephants' very bones.** The message Master Yan sent was for the left-home people. At that time, the dragons and elephants (the outstanding individuals) within the Buddhism were all trembling.

As was the teacher, so was the disciple: / Like worms invading wood. This means that the Way of the teacher and the disciple tallied. Master Yan went to pay respects to Master Muzhou, and later Master Muzhou told him to go visit Master Xuefeng. **Under the sky at the gate to the clouds (Yunmen), / A banner was hoisted on high.** At Yunmen, he set up a huge black Dharma flag.

Another verse says:

Patriarch Yan of Yunmen gave away sweet dew.
 His Dharma circulated throughout the world,
 rescuing the confused multitudes.
 With wisdom, eloquence, courage, and talent



「雲門偃祖甘露施」，這是雲門文偃禪師，甘露施，就好像大施甘露法雨來教化眾生。「法流天下濟群迷」，雲門宗這個法傳流到世界上，來濟度一切愚迷的人。

「慧辯雄才求己事」，文偃禪師很有智慧，他也有雄才大略，也是一個很有志氣的人。那麼他不去求名求利，他求自己的事。自己的事是什麼事呢？就是生死大事，無常迅速。他覺得世界其他的事情都是末梢，唯獨生死大事才應該弄清楚的、弄明白的

。所以他求己事，不去管閒事，不去管人家的事。現在我們這些人盡是看人家好，看人家壞，看人家是，看人家非。這是在外邊去用功夫，沒有在裡邊用功夫。這一位文偃禪師知道向外馳求，是捨本逐末，所以他求自己的事情。請睦州指示他己躬大事，自己的問題。他去求見睦州幾次，每次睦州都是開門看看他，然後又關門，看看又關門。以後就把他抓住了，你說！你看這是究竟叫他說什麼呢？

那麼他就想一想，說什麼好。這一想，這就落二、落三了。他要當時要他說他就說，那就對了！他一想、一計度：「你叫我說什麼？」欸！這不行了！你加不加思索，這叫當機立斷，那才是第一念。第一念你能說出個什麼來，他就知道你是懂了沒懂。因為文偃禪師他還沒懂，所以就道不出來。道不出來，睦州就把他推出去。你看古來的人，爲了求法，三番五次的沒有皮、沒有臉。不像我們現在，「喔！你不教我，我走了。我何必呢！多不好意思啊！你這麼樣對我多沒有面子啊！」他沒有這個假相，沒有這個我相，所以他還是在那兒求法。

「慈悲喜捨應眾機」，文偃禪師求法這麼辛苦，腳也斷了一隻，所以文偃禪師是個瘸子，走路是個跛子。他自

he sought to resolve his own affairs.
 With kindness, compassion, joy and giving
 he responded to beings' potentials.
 The door slammed shut; his foot was smashed,
 and instantly he was enlightened!
 Hearing the words, he bowed his head—
 fathoming the magnificent meaning.
 His virtuous teaching will benefit endless generations.
 Such a good and wise advisor as he
 is rarely found in the past or now!

Commentary:

Master Yan of Yunmen gave away sweet dew. Dhyana Master Wenyan of Yunmen magnanimously bestowed a Dharma rain of sweet dew. **His Dharma circulated throughout the world, rescuing the confused multitudes.** The Dharma of the Yunmen School has spread throughout the world and saves people who are confused. **With wisdom, eloquence, courage, and talent he sought to resolve his own affairs.** Dhyana Master Wenyan was extremely wise. He was exceptionally talented and had tremendous determination. But he did not seek fame and benefit. He sought to resolve his own matter—the great matter of birth and death. He knew that impermanence arrives quickly and felt that all mundane things and events were superficial. The only thing worth doing was to work to clearly understand the problem of birth and death. He sought to complete his own affair and did not pay attention to trivial matters or get involved in other people's business. Most of us, however, always worry about trivial matters and notice other people's good points and shortcomings, looking into their rights and wrongs. That is to apply effort on external things instead of working on one's own internal skill. Dhyana Master Wenyan knew that seeking outside is renouncing the root and grasping at the branches. He beseeched Master Muzhou to help him solve his own problem. Master Muzhou just kept opening the door, looking at him, and then closing the door again. He did that several times. After that he grabbed him and shouted, "Speak up, you! You! Speak!" What did he expect him to say, anyway?

Master Yan started thinking about what he should say. When he started thinking, he fell into second and third thoughts. If Master Yan had spoken as soon as he was caught and told to speak, he would have been correct. But as soon as he started thinking, he was calculating. He was wondering, "What do you want me to say?" And that would never do. He hesitated. Had he spoken immediately, without any reflection whatsoever, that would have been his first thought, and then Master Muzhou could have known whether he understood or not. But he didn't understand, and so he couldn't say anything. As soon as Master Yan hesitated, Master Zhou shoved him out the door. Although Master Zhou kept slamming the door on him, Master Yan kept coming back. Take a look at how the cultivators of old sought the Dharma. They would come back again and again, and be willing to completely lose face and sacrifice their sense of self.

They were not like people of today who say, "Oh? If you won't teach me,



己爲法忘軀，因爲求法受了這麼多的困難，所以教化人就給人方便一點，用慈悲喜捨這四無量心來教化眾生，應眾生的機。

「掩扉折足豁然悟」，睦州關門，他腳還在裡頭，就把腳給打斷了。這一痛，大約痛得出一身汗，冒一身汗。「原來如此！一切都是虛妄的！」「豁然悟」他悟了。

「聞語低頭契妙義」，他去見雪峰，雪峰又問他：「欸！你怎麼搞的？你現在這麼樣子？」他低下頭和雪峰心心相印了。所以契妙義，契這個祖師和佛心心相印，彼此都是一樣的。契合這種微妙不可思議的事了！

「德教廣被未來際」，以後就德教廣被，教化眾生。那時候在雲門一天晚間有二十幾個開悟的，那個法就那麼盛！當時在唐朝，文偃禪師座下的人開悟的很多，所以他才能建立起一個雲門宗來。這叫德教廣被未來際

。我們到現在都是效法雲門禪師這種爲法忘勞的精神。我不是一個祖師，但是我願意學這個歷代祖師，各位菩薩。所以我也不怕疲勞，跑到萬佛城

，又回到三藩市，又到洛杉磯，又到加拿大。你們誰要不怕，就跟著我跑

；誰要怕，就拉倒。他把足折傷了，然後開悟了。「聞語低頭契妙義」，「德教廣被未來際」。你和我現在都得到文偃禪師這種法乳之恩。法乳，吃法的奶水，我們都得到這種的滋潤

，所以「古今稀有善知識」，古來到現在很少有像文偃禪師這樣，能這麼誠懇，也不怕人家不給他面子。我們現在差一點，鬧一點，覺得：「哦！不給我面子，對我這麼樣子，受不了了！」那你受不了，你怎能開悟呢？

（本文完）

I'll just leave! I don't have to subject myself to this! It's extremely embarrassing! The way you act toward me doesn't leave me any face at all!"

The cultivators of old didn't have any of those pretensions. They were without a mark of self. They just kept right on seeking the Dharma.

With kindness, compassion, joy and giving he responded to beings' potentials. / The door slammed shut; his foot was smashed, and instantly he was enlightened! For Dhyana Master Wenyan, seeking for the Dharma had been bitter business. He lost the use of one foot in the process, and for the rest of his life he was a cripple. He limped. He had forgotten himself for the sake of the Dharma, but since he himself had undergone so much difficulty, he was more expedient when he taught other people. He gave them some leeway. He used the four immeasurable qualities of mind—kindness, compassion, joy, and giving—in teaching and transforming beings.

When Master Muzhou shut the door, he slammed it on Master Yan's foot and smashed it. Instantly the Master woke up. Probably the pain was so extreme that his whole body broke out in a profuse sweat, and he saw through everything: "Oh! Originally that's how it is! Everything is empty and false!" He experienced sudden enlightenment.

Hearing the words, he bowed his head—in that moment fathoming the magnificent meaning. Then he went to visit Master Xuefeng, who exclaimed, "What in the world happened to you?" Master Yan lowered his head and meshed with Master Xue's mind seal. He tallied with the magnificent meaning. He tallied with the Patriarchs' and Buddhas' merging of minds with minds so that they are all the same. He joined in that subtle, wonderful, and inconceivable event.

His virtuous teaching will benefit endless generations. / Such a good and wise advisor as he is rarely found in the past or now! Then, at Yunmen, he taught and transformed living beings. At that time, there would be more than twenty people a day who got enlightened at Yunmen! The Dharma there was that supreme! During that period in the Tang Dynasty, those who got enlightened under the teaching of Dhyana Master Wenyan were many indeed! That's how he was able to firmly establish the Yunmen School. To this very day, we still learn from Master Yan's spirit of forgetting himself to toil for the sake of the Dharma.

I am not a patriarch, and yet I wish to learn from the patriarchs and Bodhisattvas. That's why I am not afraid of toil, traveling among the City of Ten Thousand Buddhas, San Francisco, Los Angeles, and Canada. Anyone who is not afraid of toil, just follow me; anyone who is afraid, just quit. You and I now obtain nourishment from the Dharma milk of Dhyana Master Wenyan. From the past to the present there has rarely been anyone so sincere and so unafraid of losing face. As for those of us today, if we are scolded a little, or if things don't go just the way we want them to, we think, "How can he treat me that way!" and we can't take it. If you can't take it, how can you get enlightened? (The End)