

【 佛祖道影白話解 】

四十三世雪竇重顯禪師

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-THIRD GENERATION:

Dhyana Master Chong Xian (Recurring Manifestation) of Xiedou Mountain

宣公上人講於一九八四年六月八日

LECTURED BY THE VENERABLE MASTER ON JUNE 8, 1984

國際譯經學院記錄翻譯

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Essay:

The Master was a son of the Li family of the Suining Prefecture. In the beginning, he attended various lectures and delved into the profound principles. His style of question and debate was keen and swift, and his forceful, exuberant command of language was unrivalled. Then the Master went to study with Master Zhi Men (“Gate of Wisdom”).

Once, he asked Master Zhi Men, “Before producing a single thought, how could there be a mistake?”

Master Zhi Men beckoned the Master to come near. When the Master was within range, Master Zhi Men raised his whisk and hit him across the mouth. The Master tried to speak; Master Zhi Men hit him again. At that instant, the Master suddenly became enlightened.

He first lived at Cuifeng (“Jade-Green Peak”) Monastery, and later moved to Xiedou Mountain.

A monk once asked him, “What is the source of all Buddhas?”

The Master answered, “The piercing cold of the Thousand Peaks.”

Another question was asked: “Is there still something higher than this?”

The Master replied, “Raindrops on flowers blooming on the cliffside.”

In the year 1052, on the seventh day of the seventh lunar month, the Master bathed, dressed himself in clean clothes, sat with his head facing north, and entered the stillness. His entire body was buried in a stupa on the western slope of the monastery. He was given the posthumous title, Great Master Ming Jue (“Bright Enlightenment”).

師遂寧府李氏子。初經講席。究理窮玄。詰問鋒馳。機辯無敵。參智門。問曰：「不起一念，云何有過？」門召師近前。師纔近前。門以拂子驀口打。師擬開口。門又打。師豁然開悟。初住翠峰。後住雪竇。僧問：「如何是諸佛本源？」師曰：「干峰寒色。」曰：「未審向上更有事也無？」師曰：「雨滴巖花。」七月七日。盥沐攝衣。北首而逝。塔全身於寺之西塢。賜號明覺大師。

註解：

「師遂寧府李氏子」：這位禪師是遂寧府的人，他俗家姓李。「初經講席」：在他一開始聽經聞法的時候。「究理窮玄」：他研究佛教的道理，窮盡一切微妙的法門。「



詰問鋒馳」：詰，就是「訊問」。訊問，就是「和人去互相研究問題」。鋒，就是「很鋒利的」。馳，就是「馳騁」。這重顯，他很會講話的，誰也辯論不過他；所以說「機辯無敵」：沒有哪一個和他辯論，會贏得他的。

「參智門」：他去參訪智門(光祚)禪師。「問曰」：他就問智門，說：「不起一念，云何有過」：這個一念也不生的時候，怎麼還說有過呢？這有什麼過錯呢？一念都沒有了，有什麼過錯呢？

「門召師近前」：智門聽他這麼樣問，也沒有答覆他什麼，就招手叫他到跟前來。「師纔近前」：重顯禪師剛剛到智門的面前。「門以拂子驀口打」：智門就用拂塵打他的口，打、打、打，把他打得...。「師擬開口」：這時候，重顯禪師又想開口說什麼話。「門又打」：智門禪師又打他嘴。「師豁然開悟」：在這個時候，打了幾下子，他就懂了，啊！開悟了！

「初住翠峰」：他一開始，在翠峰那個地方住。「後住雪竇」：以後又住在雪竇寺。「僧問」：有個和尚就問他，「如何是諸佛本源」：怎麼樣才是諸佛那個本源的理體？「師曰：千峰寒色」：千峰，這個山峰；寒色，都是很冷的，就像冬天似的。這個意思，就是沒有什麼情感。「曰：未審向上更有事也無」：他說，我還不知道再有向上的法門了嗎？向上的法門還有沒有呢？就因為這個「千峰寒色」他不太懂，纔問還有沒有一個法門是更向上的呢？

「師曰：雨滴巖花」：重顯禪師就說：「這就像雨滴到山巖的花那麼樣！」也就是要你去修行、栽培灌溉。

「七月七日」：七月七日那一天，「盥沐攝衣」：他漱漱口、洗洗臉、沐浴沐浴。洗臉、漱口，就叫「盥」。攝衣，就

Commentary:

The Master was a son of **the Li family of the Suining Prefecture**. In the beginning, when he first listened to lectures on the Dharma and the Sutras, **he attended various lectures and delved into the profound principles**. He looked into the subtly wonderful dharma doors of Buddhism. **His style of question and debate was keen and swift**. In his discussions on principle with other people, his words were sharp and keen. He was fast and alert, **and his forceful, exuberant command of language was unrivalled**. Nobody could beat him in debate.

Then the Master went to study with Master Zhi Men (“Gate of Wisdom”). Once, he asked Master Zhi Men, “Before producing a single thought, how could there be a mistake? If there isn’t even a single thought, how could one be in error?”

On hearing the question, **Master Zhi Men beckoned the Master to come near**. He waved to the Master and told him to come before him. **When the Master was within range, Master Zhi Men raised his whisk and hit him on the mouth**. He struck Master Chong Xian across the mouth with his whisk. **The Master tried to speak again; Master Zhi Men hit him again** in the mouth. **At that instant, the Master suddenly became enlightened**. After being hit several times, he suddenly understood.

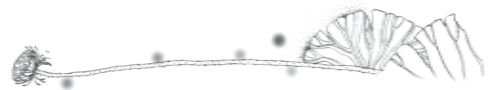
He first lived at Cuifeng (“Jade-Green Peak”) Monastery, and later moved to Xiedou Mountain. A monk once asked him, “What is the source of all Buddhas? What is the origin of all Buddhas?”

The Master answered, “The piercing cold of the Thousand Peaks. It’s extremely cold up on those peaks.” The meaning of this is that one has no emotional feelings at that point.

Another question was asked: “Is there still something still higher than this? I wonder if there is another dharma door for ascending.” The monk had not completely understood the former answer, “The piercing cold of the Thousand Peaks.” Therefore he asked whether there was another higher dharma door.

The Master replied, “Raindrops on flowers blooming on the cliff-side.” It’s like rain falling on flowers. The meaning of this is that one still has to keep on cultivating in order to nourish and irrigate those plants.

In the year 1052, on the seventh day of the seventh lunar month, the Master rinsed his mouth, bathed and dressed himself in clean clothes. He was dressed up neatly; he wasn’t sloppy. Then he **sat with his head facing north, and entered the stillness. His entire body was buried in a stupa on the western slope of the monastery.** His entire body was housed in a pagoda, which was built on the west side of Xiedou Monastery. **He was given the posthumous title, Great Master Ming Jue (“Bright Enlightenment”)** by the emperor.



把衣服也穿得很整齊，不是那麼拖泥帶水的。「北首而逝」：頭向北，就圓寂了。「塔全身於寺之西塢」：給他造一個全身的塔，在雪竇寺的西邊。「賜號明覺大師」：皇帝給他賜號叫「明覺大師」。

贊曰

不起一念。滿目埃塵。驀然便。寒谷生春。當陽迸出。沒量大人。洞庭秋月。孤朗如銀。

「贊曰」：「不起一念，滿目埃塵」：說要不起一念，你要是不明白，也是頑空，也是沒有什麼用的。滿目埃塵，滿眼睛裡頭都是很多塵埃。「驀然便」：驀然就打他。「寒谷生春」：就好像很冷的一個山谷裡頭，又有一股春天那個陽氣發生這樣子。「當陽迸出」：當陽就冒出來了，就好像太陽東升了。「沒量大人」：這個沒有限量的大丈夫。「洞庭秋月」：就好像洞庭湖那個秋月，「孤朗如銀」：你看！那個月亮很孤單的、很明朗的，好像一個銀盤似的。這就表示他是特別孤高、特別清高，與眾不同的一種景象。

機鋒敏銳辯無敵。不起一念何有失。召來便打難開口。擬議即非了諸疑。千峰寒色絕情思。萬點巖花雨後滋。洞庭秋月孤朗照。亘古出類丈夫奇。

「機鋒敏銳辯無敵」：他機鋒敏銳，與人談話，辯才無礙。所以「辯無敵」，誰



A verse in praise says:

**Before producing a single thought,
One's eyes are full of dust.
Suddenly he was struck;
Spring dawns in a chilly vale.
He emerges facing the sun,
A great man of unlimited capacity.
The autumn moon over Lake Dongting—
Solitarily bright like silver.**

Commentary:

Before producing a single thought, / One's eyes are full of dust. If you haven't understood, then even if you didn't let a single thought arise, you would still lapse into dull emptiness. Your eyes would be covered with dust. **Suddenly he was struck**, he was hit; **spring dawns in a chilly vale.** The warmth of spring comes upon a cold valley. **He emerges facing the sun.** Facing the sun, he came up. **A great man of unlimited capacity.** He was a remarkable man whose scope was without bounds, like **the autumn moon over Lake Dongting— / Solitarily bright like silver.** The moon shines alone above Lake Dongting, bright like a huge silver dish. This describes how the Master was exceptionally lofty and pure.

Another verse says:

**His power of debate was swift and keen, his eloquence unrivalled.
Before a single thought arises, where does the fault lie?
Summoned and then hit, it was hard for him to open his mouth.
The very urge to say something is wrong; all his doubts were ended.
The piercing cold of a Thousand Peaks cuts off emotion and thought.
Ten thousand flowers dotting the cliffside are moist after the rain.
The autumn moon shines in solitary brightness over Lake Dongting.
From of old, he was outstanding—a unique hero!**

Commentary:

His power of debate was swift and keen, his eloquence unrivalled. Because he had unimpeded eloquence, nobody could out-debate him. He came out victorious in every debate. **Before a single thought arises, where does the fault lie?** This is the question he asked Master Zhi Men, "Since not a single thought has arisen, how could one be at fault?"

Summoned and then hit, it was hard for him to open his mouth. Master Zhi Men summoned him to come, and without saying a word, hit him across the mouth. Would you say this monk was fierce or not?! He



也說不過他，一說，一定勝利，沒有人能敵得住他。他問智門，「不起一念何有過」，不起一念可有什麼過錯？有什麼不對的地方？一念都不生——不起，也就不生了——這時候，有什麼過錯呢？智門就叫他到前面來，這個時候，什麼話也沒有講，拿拂塵就打。你看！這個和尚多厲害！真是不講道理。沒有道理可講的，一有道理講了，就落二落三了，就不是第一義諦了，不是「不起一念」。那麼，因為他問智門「不起一念有什麼過」，所以，智門叫他到前面來，就打他，你沒有過也打你，就打你沒有過，看你動不動？那麼，他被打了一下子，就想要開口；智門又打，這回他明白了，哦！豁然開悟了！所以口也說不出什麼來了！

「召來便打難開口」：「擬議即非」：你想說什麼，那就不對了。「了諸疑」：他把一切一切的懷疑都了了，都沒有了！一切的懷疑都了了，解決他的問題了；了生死，這就開悟了。啊！原來是這樣的！那麼豁然開悟。等開悟了，以後他就修行了。有一僧人問他，「怎麼樣是諸佛的本源？」「千峰寒色」：一千座山峰都是很冷的；就是說，誰修行，都要沒有這個情愛、沒有這種人情在裏頭夾雜，很冷的。寒色，那種寒的樣子，就像松柏在冬天凍得那個樣子，霜雪滿樹very cold(很冷)的樣子。「絕情思」：也沒有思想了，也沒有情感了！就這樣子。下邊那一句說的，「萬點巖花雨後滋」：他問，還有向上事沒有呢？下雨之後，山巖的花就特別新鮮。也就是：雖然有一點，還要更用功去修行；你若不修行、不加一點功夫，還是不行的。明白了理雖頓悟，那個「理」，你是即刻明白；但是「事」須漸修，事相上，你還要一點一點去修行。最後第二句說，「洞庭秋月孤朗照」：洞庭那個秋月也萬里無雲，好像銀盤在虛空旋著似的，很清淨，沒有一點的塵埃在裏頭；朗照，很光明的照耀著洞庭湖。「亘古出類丈夫奇」：這一位禪師，就是從古以來，也是很出類拔萃的大丈夫、奇男子。



was really unreasonable.

Once you start talking, you fall into the second and third meaning; you miss the primary meaning. Chong Xian asked what mistake one could possibly make if one hasn't given rise to a thought. He was summoned and struck. "Even if you haven't erred, I'll still hit you. I'll hit you for *not* having made a mistake. Let's see if you'll be affected or not."

He tried to open his mouth again, at which point Master Zhi Men hit him a second time. Then he understood, and instantly became enlightened. He could not say anything any more.

The very urge to say something is wrong. The very wish to speak is already off the mark. **All his doubts were ended.** In an instant, all of his questions were solved. He ended birth and death and became enlightened. "Ah—so it's like that!"

Then he kept on cultivating. One time, a monk asked him, "What is the source of all Buddhas?" The Master answered: **The piercing cold of a Thousand Peaks**, meaning that cultivation is very cold. One cannot mix emotional love with cultivation and be hot and passionate. Rather, one is like the pine and cedar trees braving the frost and snow of winter. One **cuts off emotion and thought.**

Ten thousand flowers dotting the cliffside are moist after the rain. The monk further asked, "Is there something higher than this?" The Master replied, "Raindrops on flowers blooming on the cliffside," meaning you still has to apply effort and cultivate. It won't work if you don't keep on cultivating and applying effort. As it's said, "Although one can experience a sudden enlightenment in principle, one still has to cultivate specifics on a gradual basis."

You may instantaneously awaken to a certain principle; however, you still have to cultivate step by step.

The autumn moon shines in solitary brightness over Lake Dongting, like a revolving silver plate, extremely pure, undefiled by a single speck of dust, glowing over the lake. From of old, **he was outstanding—a unique hero!** He was a remarkable man, who far surpassed his peers.