

【 佛祖道影白話解 】

四十四世投子義青禪師 (1032-1083)

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-FOURTH GENERATION:

Dhyana Master Yi Qing
(Righteous Green) of Touzi



宣公上人講於一九八四年五月卅一日

LECTURED BY THE VENERABLE MASTER ON MAY 31, 1984

國際譯經學院記錄翻譯

TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION

The Master was a son of the Li Family of Qingshe (Green Community—in Anhui Province). In his youth, after passing a national exam on the Sutras, he entered the monastic order. Once, when listening to a lecture on the Flower Adornment Sutra, he heard the quote “just this is the inherent nature of the mind.” And he suddenly had an awakening. He went to Fushan (Floating Mountain). At that time, Dhyana Master Yuan Jian (Perfect Mirror) had a dream in which a remarkably handsome falcon came to him; and the Master kept it. Dhyana Master Yuan Jian instructed Master Yi Qing to investigate the meditation topic: “An externalist asked about the Buddha, ‘What is the thing that neither can be spoken nor cannot be unspoken?’” This the Master did for three years. Then one day Master Jian suddenly asked him, “Do you still remember your meditation topic?” Before the Master was ready to come up with a reply, Dhyana Master Jian put his hand over the Master’s mouth. At that instant, the Master became enlightened. Then he bowed. Master Jian further questioned him, “Have you achieved a wonderful meshing with the profound principle? The Master answered, “Even if I had, still I’d have to spit it out.” Another three years passed. Each time Dhyana Master Jian instructed him the principles of Master Dongshan, the Master always achieved a wonderful intuitive understanding of them. Dhyana Master Jian further showed him the summit-mark of Dhyana Master Tai Yang, and told him, “You should represent me in perpetuating the principles and traditions of the Caodong sect.

師生青社。李氏子。幼試經得度。聽華嚴至即心自性。忽猛省。謁浮山時。圓鑑夢得俊鷹。畜之。遂令師看外道問佛。不問有言語。三年。鑑曰。汝記得話頭麼。師擬對。鑑掩其口。師開悟。且拜。鑑曰。汝妙契玄機耶。師曰。設有。也須吐卻。自此復經三年。鑑每示洞上宗旨。師悉妙契。復出太陽頂相。曰。代吾續洞上宗風。無留此間。師住投子。遷海會。敝衣楮衾。不蓄長物。宋神宗元豐癸亥五月。陞堂書偈而化。闍維舍利五色。葬三峰菴。

「四十四世」，義青禪師是在初祖達摩那兒算來，第四十四世。「投子」，是地名。「義青禪師」，義青是這位禪師的名字。「師生青社」：你們有沒有人知道青社在什麼地方？（注：安徽舒州境內）。「李氏

子」：他俗家姓李。「幼試經得度」：在唐朝那時候開始，要出家的人，先要背幾部經。所以我們現在萬佛城是要恢復唐朝的制度了！想要在萬佛城出家的人，一定要會背《沙彌律》、《四分律》、《梵網經》、《楞嚴經》；這幾部經要給我背出來，我才承認他是一個真正的出家人。

「幼試經得度」，就是幼年時考試經典合格了，得以出家了（注：義青禪師七歲時於「妙相寺」出家）。「聽華嚴至即心自性」：聽《華嚴經》的時候，經上說到：這個心，就是自性，心、性是一個的。不過細的說，就是性；往粗的說，就是心；其實心、性也沒有什麼大分別。「忽猛省」：忽然間聽到這一句話，他就豁然開悟了，就懂了。喔！原來是這麼回事！這不過假名而已，就是「本來無一物，何處惹塵埃」呢！他就覺悟了！

「謁浮山時」：去拜訪浮山，這也是個地名，在浮山，「圓鑑夢得俊鷹」：這個時候圓鑑禪師晚上作夢，得到一隻很好看的鷹。「畜之」，他就在夢裡把牠養護長大。「遂令師看外道問佛」：因此義青禪師一來，他就叫義青禪師看外道問佛那一句話。問佛什麼話呢？「不問有言語」：不可以說用言語來說，也不可以用那個外道問佛那個話，不能！你再另外看是怎麼樣答覆他，可是不用言語來答覆。（注：世尊因外道問：「不問有言，不問無言。」世尊良久。外道贊曰：「世尊大慈大悲，開我迷雲，令我得入。」乃作禮而去。阿難白佛：「外道得何道理，稱讚而去？」世尊曰：「如世良馬，見鞭影而行。」）

義青禪師於是遵照浮山禪師的教導，認真地將這一公案參了三年。「三年」：在這裡住了三年。「鑑曰」：圓鑑就問義青，「汝記得話頭麼」：你還記得我告訴

Do not linger in this area any more. Subsequently the Master went to Touzi, and later moved to Hai hui (sea-like assembly) Monastery. He always wore rag robes and slept on rough hemp quilt, and did not possess any luxury items. In the fifth month of the cyclical year kui hai (c. 1078), during the Yuanfeng reign of the Song Emperor Shen, after he composed a verse, he passed into stillness. Five-colored sharira were obtained after the cremation. He was buried at San Feng (Three Summit) Monastery.

Commentary:

Master Yi Qing, counting from the first patriarch Bodhidharma, is the forty-fourth patriarch. He was from Qing She (Green Community — in Shuzhou of Anhui Province), and a son of the Li family. Touzi is the name of a place, and Yi Qing is his Dharma name.

The Master was a son of the Li family of Qingshe. His lay surname was Li. **In his youth, after passing an exam on the sutras, he was ordained as a monk.** Starting from the Tang Dynasty, a person had to have several Sutras committed to memory before he was allowed to leave the home-life. In the City of 10,000 Buddhas (CTTB) we are going to reinstate the system of the Tang Dynasty, and so if one wishes to leave the home-life at CTTB, one must be able to recite from memory the *Shramanera Vinaya*, the *Four Divisions Vinaya*, the *Brahma Net Sutra*, and the *Shurangama Sutra*. Only after individuals have committed these Sutras to memory will I recognize them as true left-home people. [At seven, Dhyana Master Yi Qing left the home-life at Miaoxiang (wonderful attribute) Monastery.]

Once, when listening to a lecture on the Flower Adornment Sutra, he came to the phrase, "Just this is the inherent nature of the mind." When the Master read that passage of the Sutra he understood that the *Flower Adornment Sutra* was saying that the mind is the nature; the mind and the nature are one. At the subtle level, it is called the nature. At the coarse level, it is called the mind. Actually there is not a great difference between the mind and the nature. **And he suddenly had an awakening.** When the Master heard this line, he suddenly became awakened. He thought, "Oh, originally it was just like this: they are nothing but false names. Originally there is not a single thing—so where could the dust alight?" Thereupon, he became enlightened.

He went to Fushan. After he became enlightened, the Master went to Fu (Floating) Mountain, which is the name of a place. **At that time, Dhyana Master Yuan Jian (Perfect Mirror) had a dream in which a remarkably handsome falcon came to him; and the Master kept it.** Right during that time, Dhyana Master Yuan Jian dreamed that he obtained a handsome falcon and so he raised it.

At that time, **Master Yuan Jian instructed the Master to**

你的那個話頭嗎？「師擬對」：就在圓鑑禪師一問他這個時候，他就想一想要怎麼樣答覆。「鑑掩其口」：圓鑑禪師就把他口給堵著了！你們說這是幹什麼的？問他話，又把他口給堵上了？「師開悟，且拜」：這個時候，義青禪師也明白了！明白了，他就開悟了；開悟，就禮拜圓鑑禪師，謝謝他。「鑑曰汝妙契玄機耶」：圓鑑禪師說，你現在很懂得真正玄妙的道理了嗎？「師曰：設有也須吐卻」：義青禪師說，假設我真契悟玄機了，我也要開口吐出去，不要它！就是「本來無一物，何處惹塵埃。」什麼也都沒有的啊！

明白了「萬法都不離自性」，所以「一念不生全體現，六根忽動被雲遮」；你一念不生的時候，那就是你本來的自性，什麼也不想的的時候。你能什麼也不想，那時候就是那個佛性現前了；可是六根忽動，你眼睛一想要看，耳朵一想要聽，鼻子一想嗅香，舌頭一想嘗味，身體想覺觸，意念一想緣法，那就被雲遮住了！就這麼妙！誰能一念不生，那你就得到真正佛法了；能一念不生，但你稍微用眼睛來當家，用耳朵去聽聲，用鼻子嗅香，舌頭嘗味，以身覺觸、意緣法，這都是被雲遮住了。所以你說、說、說，Too much talking，把你的能源都丟了！

「自此復經三年」：又過了三年。「鑑每示洞上宗旨」：這個「洞」，是「洞山」，「曹洞宗」那個「洞」。圓鑑禪師常常的對他講「看風景」一看洞山的風景，說洞山修行的這種方法。「師悉妙契」：洞山所說的道理是很特別，可是義青禪師說他明白。「復出太陽頂相」：又給他講出

investigate the following meditation topic: **“An externalist asked about the Buddha, ‘What is the thing that neither can be spoken nor cannot be unspoken?’”** Dhyana Master Yuan Jian told him to investigate the topic, “An externalist asks about the Buddha.” What does he ask? He wants to know that which cannot be expressed in words. He wasn’t supposed to just listen to the topic, “An externalist asks about the Buddha.” He was supposed to look at it from another angle: how would he answer him? But he couldn’t use language to answer him. [Note: When an externalist asked the World Honored One, “What is the thing that neither can be spoken nor cannot be spoken?” the World Honored One remained silent for a long while. The externalist exclaimed in praise, “World Honored One, in his great kindness and compassion, has dispelled my confusion and allowed me to understand.” He then bowed and left. Ananda asked the Buddha, “What principle did that externalist understand, that he would praise you so?” The World Honored One said, “He was just like a good horse that runs upon seeing the shadow of the whip.”]

This the Master did for three years. Master Yi Qing investigated this topic for three years during his stay there. **Then one day Master Jian suddenly asked him, “Do you still remember your meditation topic?” The Master was ready to come up with a reply, when Master Jian put his hand over the Master’s mouth.** Suddenly Master Jian used his hand to cover up Master Yi Qing’s mouth. What do you suppose the teacher was doing — asking a question and then covering the student’s mouth with his hand? **At that instant, the Master became enlightened.** Instantaneously, Dhyana Master Yi Qing understood and became awakened. **Then he bowed** to Dhyana Master Yuan Jian to express gratitude. **Then Dhyana Master Jian further questioned him, “Have you achieved a wonderful meshing with the profound principle? You understand now. But have you truly realized the mysterious and wonderful principle?” The Master answered, “Even if I had, still I’d have to spit it out.”** Even if I had genuinely meshed with the purport of Chan, still, I’d spit it out, and not keep it. Originally, there isn’t a single thing—so where could dust alight?” There isn’t anything at all.

Once you have understood this, then the ten thousand dharmas are not apart from your inherent nature. Therefore, we have the saying, “when not even a single thought arises, the entire substance manifests.” Originally it was like this. However, “When the six sense organs move, one is covered by clouds.” At the place of not engaging in any thought at all, you can perceive your inherent nature. At that moment, your Buddha-nature manifests. However, when the six sense organs move—when your eyes wish to look, your ears want to hear, your nose wants to smell, your tongue wants to taste flavors, your body wishes to experience touch, and your mind entertains some kind of thought—then you are covered over by clouds. It’s that wonderful. And so we say, “When not even a single thought arises, the entire substance manifests. When the six sense organs



投子寺內 at Touzi Monastery

來這個太陽頂相。「曰」：並叮囑道：「代吾續洞上宗風」：你替我接續這個洞山的宗旨，這種宗風、這種學術。「無留此間」：你不要在這個地方住，你可以去弘揚佛法去啦！「師住投子」：師就在這個「投子寺」（注：現安徽桐城市）住。「遷海會」：以後又搬到「海會寺」去住。「敝衣楮衾」：敝衣，就是破舊衣服；楮衾，用麻布做被子。都沒有用綢子、絲緞，而都是粗布的衣服。「不畜長物」：畜，就是「蓄藏」；不藏有什麼特別好的東西，或者什麼寶物。長物，就是值錢的東西，或者是愛惜的東西；什麼他都不要。

「宋神宗元豐癸亥五月」：在宋朝神宗那個年代的元豐癸亥年，五月的時候，「陞堂書偈而化」：他陞化，寫了一首偈頌；化，就是「圓寂」。

「闍維舍利五色」：闍維，就是「用火燒」。火化的時候，舍利五色；有舍利倒出來，那個舍利都是五色的。「葬三峰庵」：葬到三峰庵那個廟上。

☯待續

move, one is covered by clouds.

Anyone who manages not to give rise to a single thought can obtain the true Buddhadharma. Anyone who lets his eyes take over, lets his ears listen to sounds, his nose smell odors, his tongue taste flavors, his body experience touch, and his mind grasp at mental objects—is covered over by clouds. For example, if you engage in too much talking, you use up your gasoline. You end up expending too much of your resources.

That's why Dharma Master Yi Qing said, "Even if I had it, still I'd have to spit it out." This means even if he were engaging in a single thought he'd still have to clean it up—he would have to cast it out and get rid of it.

Another three years passed. He stayed there for another three years. **Each time Master Jian continually instructed him with the principles of Master Dongshan.** He often talked to him about the doctrines and the methods of cultivation taught by Dhyana Master Dongshan who founded the Caodong sect. **The Master always achieved a wonderful intuitive understanding of them.** The doctrines of Master Dongshan were very profound and ultimate, and Dhyana Master Yi Qing was able to grasp them fully. He understood whatever he was told.

Master Jian further showed him the summit-mark of Dhyana Master Tai Yang, and told him, "You should represent me in perpetuating the principles and traditions of the Caodong sect. Do not linger in this area any more. You should further propagate the Dongshan doctrines on my behalf. Don't stay here anymore. You should travel outside to propagate the Buddhadharma.

Subsequently the Master went to Touzi, and later moved to Haihui (sea-like assembly) Monastery. He first moved to the area of Touzi, and afterwards to Haihui Monastery. **He always wore rag robes and slept on rough hemp quilt, and did not possess any luxury items.** Besides keeping his rag robe and rough hemp quilt with him, he never hoarded any other personal belongings. He wore a tattered robe, or a coarse robe that was woven from hemp. He did not have anything that was made of silk. And he did not store up any nice belongings or valuables. Personal belongings means especially valuable items, or things that one is very fond of. He did not want anything.

In the fifth month of the cyclical year kui hai (c. 1078), during the Yuanfeng reign of the Song Emperor Shen, the Master went into the Dharma hall, wrote out a verse, and entered the stillness. After he composed a verse, he passed away. **Five-colored sharira were obtained after the cremation.** The relics that were found after his body was cremated had five hues. **His remains were buried at San Feng (Three Summit) Monastery.**

☯To be continued