

【 佛祖道影白話解 】

# 四十四世投子義青禪師 (續)

LIVES OF THE PATRIARCHS  
PATRIARCHS OF THE FORTY-FOURTH GENERATION:  
Dhyana Master Yi Qing of Touzi

(CONTINUED)



宣公上人講於一九八四年五月卅一日  
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A verse in praise says:

**His teacher dreamt of a blue falcon.**

**From birth the Master had remarkably fine features.**

**He kicked over Fu Mountain.**

**And extinguished the instructions of Master Da Yang.**

**His tongue rolled up wind and thunder.**

**He forged sages out of common mortals.**

**He was profound as the spring sun and the song  
of 'Springtime' from Ying.**

**His song reverberates throughout Xinfeng.**

Commentary:

**His teacher dreamt of a blue falcon.** Dhyana Master Yuan Jian had a dream about a blue falcon. **From birth the Master had remarkably fine features.** From birth he had the air of an immortal. His entire physiognomy and bone structure revealed the makings of a Dharma vessel. **He kicked over Fu Mountain.** He went to Fu Mountain to have a talk with Dhyana Master Yuan Jian. **And extinguished the instructions of Master Da Yang.** He even overshadowed the ordinances of Dhyana Master Da Yang. **His tongue rolled up wind and thunder.** He was as loud and resonant as a thunderclap when he spoke the Dharma. There was tremendous movement connected with his speaking. **Common mortals and sages are together smelted and refined.** He forged sages out of ordinary individuals. **He was profound as the spring sun and the**

贊曰

夢叶青鷹 天生骨俊  
踢倒浮山 滅太陽令  
舌卷風雷 烹凡鍊聖  
郢陽春輝 新豐曲震

「贊曰」：就來讚歎這位義青禪師。

「夢叶青鷹」：就是圓鑑禪師做夢夢到青鷹了。

「天生骨俊」：他天生就有一種仙風道骨，有一種法器的骨骼。

「踢倒浮山」：到那個地方，這浮山圓鑑禪師和他，兩個人談。

「滅太陽令」：把太陽令也給遮住了。

「舌卷風雷」：他說法的時候，像風雷那麼響，那麼大動靜的。

「烹凡鍊聖」：把凡夫給鍛鍊成聖人。

「郢陽春輝，新豐曲震」：郢陽、春輝，這都是說他這種的道風是很高的。新豐曲震，這個也是「曲高和寡」的意思；他在新豐那個地方，一般人都不能理解會他。

或說偈曰

試經得度入空門  
即心自性悟真宗  
外道問佛非言說  
內明光照掩口云  
洞上高風春輝普  
浮山法雨露華濃  
超凡入聖離執著  
逍遙快樂泯語文

「試經得度」：這位義青禪師，他考試的經典合格，就得度了；得度，就「入空門」：就出家做和尚了。因為這個門裡頭，什麼也沒有，萬物皆空，所以叫「空門」。

「即心自性」：在這個心上，就是有佛性；明心見性「悟真宗」：悟那真正的道理、真正的宗旨。

「外道問佛非言說」：這個浮山圓鑑禪師教他看；看，就是「參」，參究這個外道問佛。但是不能用言語來形容它，所以「非言說」。

「內明光照」：內明，就是「內證」，內證就是有大智慧的；光照，他有大智慧光明。「掩口云」：就是說不出來的。他想要說，圓鑑禪師就將他口裡掩。意思是：你說的就是不對，開口便錯！你一說出來，再有人說，都無實也，都不是真的；所以掩口——你把口掩上了再說！

「洞上高風」：這個洞山的高風；「春輝普」：他的高風有如春輝，這種的德行，

**song of 'Springtime' from Ying.** The manner of his Way, his entire style, was extremely lofty. **His song reverberates throughout Xinfeng.** This also means that his theory was too profound to be matched. At Xinfeng, he also maintained a very lofty style. Most people could not compare with understand him.

Another verse says:

**He passed an exam on the Sutras and entered the door of emptiness.**

**"Just this is the mind's inherent nature" and he awakened to the truth.**

**"An externalist asks about the Buddha—that which cannot be expressed with words."**

**A bright light illumined his inner clarity: He tried to speak, but his mouth was covered up.**

**The lofty airs of Dong Shan are like the spring sun shining everywhere.**

**The Dharma rain of Fu Shan falls, and thick dew drops form on the flowers.**

**Transcend the common and enter sagehood; leave attachment. Roam everywhere, carefree and happy, put an end to language and words.**

Commentary:

**He passed an exam on the Sutras and entered the door of emptiness.** He passed the exam on the Sutras, and was "crossed over." What does that mean? It means he entered the door of emptiness [Buddhism], left the home-life, and became a monk. Within this door, there isn't anything. Not a single dharma is set up, and the myriad thoughts are all empty. For this reason it is called the door of emptiness.

**"Just this is the mind's inherent nature" and he awakened to the truth.** Right in our own mind is the Buddhature. By understanding the mind and perceiving the nature, one enlightens to the true doctrines.

**"An externalist asks about the Buddha—that which cannot be expressed in words."** Dhyana Master Yuan Jian told him to look into this meditation topic. To look into means to investigate an externalist's asking about the Buddha. However, he could not use language to formulate it or describe it.

**A bright light illumined his inner clarity: He tried to speak, but his mouth was covered up.** "Inner clarity" means inner sagehood, that is, great wisdom-light. That his mouth was covered up means nothing can be said. For this reason, Dhyana Master Yuan Jian covered up the Master's mouth. Once you open your mouth and speak, you've made

令人都得道。

「浮山法雨」：浮山禪師所說的法雨，「露華濃」，這也都是特別境界。

「超凡入聖離執著」：超凡，就是超過凡夫一切的執著。凡夫執著我這個身體是我的，就生出一種執著，樣樣都為「我」做打算；每一樣事情，都要對自己有利益的才做，對自己有害的，怎麼樣也不做了！或者就執著自己這個名、或者就執著自己這個地位、或者就執著自己的權利、或者就執著自己的資格，或者執著自己的這一切一切，生出總總執著。本來對於這種執著，都不需要執著的，他就執著了；執著，就沒有自由了！就是很執著、很執著，一很執著，然後就黏住了。或者執著情上，就黏到情上了；執著愛上，就黏到愛上了；執著什麼，就黏到什麼上。這執著，若離開這一切執著，一切都不執著。所以說，你若明白，一切 Ok. No problem！誰罵我也好，沒有問題；誰打我也好，沒有問題！

誰打我都沒有問題，這叫：「心一入虛空，真妄在其中；悟徹本來體，一通一切通。」

你一樣通，樣樣通。但你若執著這個，就有這個煩惱；執著那個，就有那個煩惱。執著名，就有名的煩惱——名若得不到，就有煩惱；就得到它，把丟了，還是煩惱。執著利，在利的方面也這樣。一天到晚絞盡腦汁，來想辦法保護自己名利、保護自己地位、保護自己的權利、保護自己的一切一切。就欠你的妻子！「或者想法子養她嘛！如何養這個家庭，我要去想辦法，用總總的手段！」那你沒有離開這個執著啊！

「逍遙快樂泯語文」：你若離開

a mistake. Anything that falls within the scope of words is not the actual meaning. It is not true. Therefore, first the mouth had to be covered up, before he was allowed to speak.

**The lofty airs of Dong Shan are like the spring sun shining everywhere.** Dhyana Master Dong Shan's lofty virtue and conduct are like the spring sun that helps everyone realize the Way.

**The Dharma rain of Fu Shan falls, and thick dew drops form on the flowers.** The Dharma words spoken by the Buddha are especially pure. Dhyana Master Fu Shan's Dharma just like the rain which makes the spring flowers bear heavy drops of dew. This is also a special state.

**Transcend the common and enter sagehood; leave attachment.** Transcend the attachments of common people. Common people are attached to such notions as, "this body is mine." They become attached, scheming for benefits for the "self." People will only do something if it is of personal advantage to them. If something is harmful to them, they won't do it. They are attached to their reputation, their position, their power, their status, and everything connected with themselves. Basically, people need not become attached to any of these things. However, common people are attached. Once they become attached, they are no longer free. They get more and more attached until they become stuck. If they are attached to emotion, they get stuck in emotion. If they are attached to love, they get stuck in love. Whatever they are attached to, they become stuck in that thing. If you wish to separate from these attachments, you have to be free of all attachments. You should have the attitude, "Everything is okay. No problem." That's separating from all attachments. If someone can really adopt this attitude, "Everything's okay, no problem," then even if people scold him, there will be no problem. Even if they hit him, or kill him, still there is no problem. In other words:

The nature is like empty space,  
Encompassing both true and false therein.  
Once you awaken to the original substance,  
And understand one thing, you will understand everything.

If you experience a single breakthrough, you can comprehend everything. If you are attached to this thing, you will have this kind of affliction. If you are attached to that, you will have that kind of affliction. If you are attached to fame, you will have the afflictions connected with fame. When you fail to get a good name, you will become upset. Even if you achieve fame, you'll be afraid of losing it. If you are attached to profit, then you will have the afflictions connected with obtaining profit. Before getting it, you worry over not getting it; having obtained it, you worry over losing it. Wouldn't you say that was a lot of trouble? From morning to night you addle your brains trying to protect yourself—protecting your name,

這執著，你就能逍遙快樂、快樂逍遙，一切沒有什麼話可說的，什麼都有了。你這一生執著東西南北，結果到死的時候，這一剎那，什麼都沒有了；那何必等到死了，才能把這些個東西放下呢？活著放下，不更好嗎？那你真能夠執著，又有什麼用？到時候，智慧也喪失，精神也喪失，把你弄得很慘，你的一生就不如一生，一世就不如一世。於是乎就是貪這些財、色、名、食、睡，把自己害得一天比一天墮落，一天比一天愚癡啊！爲什麼呢？你要是真正沒有執著了，那本有的智慧就現前，就不會墮落了！你看那個馬牛羊，牠們都比人愚癡；雖然也懂得一點什麼東西，但是和人的智慧相差得很遠。爲什麼呢？就因爲牠們浪費太多！

your position, your authority, protecting everything you have. If one is concerned about supporting one's family, one may use all kinds of maneuvers to scheme for benefits, in which case one is unable to separate from attachments.

**Roam everywhere, carefree and happy, put an end to language and words.** If you can separate from your attachments, then you are happy and carefree to roam everywhere. Language and words perish. There is no need to say anything—everything is finished. From the moment of birth all the way until death, you have been so intently attached to east, west, north, and south. However, at the time of death, there is nothing left. You have to put it all down. That being the case, why do you have to wait until death before you put down these things? If you could do it when you are alive, wouldn't that be much better?

Someone protests, "Won't I become bereft of everything?" Well, what use are all your attachments anyway? When death comes, you lose your wisdom, you lose your energy and spirit. You only manage to make yourself foolish, so that you fare worse life after life. Because of your greed for wealth, sex, fame, food, and sleep, you harm yourself. You fall lower day after day, and become increasingly ignorant. What's it all for, anyway?

If you can be free of attachment, then your basic wisdom will manifest, and you won't fall. Take a look at horses, cows, sheep, and so forth; they are a lot less intelligent than human beings. Although they seem to understand a little, their wisdom is far inferior to that of people. Why is that? It is because they used up too much of their "gasoline".



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