

【 佛祖道影白話解 】

# 四十四世天衣義懷禪師

LIVES OF THE PATRIARCHS  
PATRIARCHS OF THE FORTY-FOURTH GENERATION:  
Dhyana Master Yi Huai of Tian Yi Monastery



師溫州永嘉樂清陳氏子。參明覺。明曰。恁麼也不得。不恁麼也不得。恁麼不恁麼總不得。師擬議。明打出。如是者數四。尋為水頭。因汲水折擔。忽悟。呈偈曰。一二三四五六七。萬仞峰頭獨足立。驪龍頰下奪明珠。一言勘破維摩詰。明聞之。拊几稱善。後七坐道場。化行海內。師示寂時。門人才問。如何是畢竟事。豎拳示之。遂寢。推枕而寂。塔全身寺東。崇寧中。諡振宗禪師。

「師溫州永嘉樂清」：這位四十四世義懷禪師，是溫州永嘉樂清縣人。「陳氏子」：俗家姓陳。「參明覺」：去參拜明覺禪師。

「明曰：『恁麼也不得。不恁麼也不得，恁麼不恁麼總不得。』師擬議」：明覺說：「這樣也不可以，那樣也不可以，這樣

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Text:

The Master was a son of the Chen family, a native of the Leqing region in Yongjia County of Wenzhou City (Zhejiang Province). He went to study with Master Ming Jue (Bright Enlightenment), who said to him, “Being this way won’t do; not being this way won’t do. Being this way and not being this way both won’t do.” Just as the Master was ready to come up with a reply, Master Ming Jue hit him and chased him out. This happened four times in a row. Then the Master was assigned to be the “water-head”. One day as he was carrying water that he drew from the well, the carrying-pole snapped. Instantly the Master became enlightened. He presented a verse:

One, two, three, four, five, six, seven,  
I stand on one foot atop a ten thousand foot peak.  
From the jaws of the black dragon, I snatched the  
luminous pearl.  
With a single word I defeated Vimalakirti.

When Master Ming Jue heard the verse, he tapped the table lightly to express his approval. Afterwards the Master presided over seven monasteries, and his teachings spread throughout the country. When he was about to enter the stillness, his disciples asked him, “What is the final matter?” The Master raised his fist, then he lay down, pushed away his pillow, and entered the stillness. His intact body was housed in a stupa built on the east

那樣都不可以。」義懷禪師就不知想要說什麼。「明打出」：明覺禪師就打他。「如是者數四」：像這樣子，有四、五次。

「尋爲水頭」：以後不久，他就做水頭。廟上有水頭、有飯頭、有菜頭。水頭就是燒水的，飯頭就是做飯的，菜頭就是做菜的。那麼他是做水頭。「因汲水折擔。忽悟」：他挑水，扁擔斷了；扁擔一斷，他就開悟了。

「呈偈曰」：做了一首偈頌，說：「一二三四五六七，萬仞峰頭獨足立」：在萬仞峰頭，萬山的峰頭，在那兒站著。

「驪龍頷下奪明珠」：就是在驪龍的口那個地方，把明珠給搶來了。

「一言勘破維摩詰」：一句話，就把維摩詰給說服了。維摩詰是居士的名字，在佛住世的時候。

「明聞之，拊几稱善」：明覺禪師聽了這首偈頌，就碰碰桌子，說：「很好的，你說得很好的！」「後七坐道場」：以後他建立七座道場。「化行海內」：在中國各處，他教化很多人。

「師示寂時」：他圓寂的時候。「門人才問」：門人才問他。「如何是畢竟事」：怎麼樣子是究竟的「畢竟事」？

「豎拳示之」：就這麼舉起一個拳頭來給你看看，這就是「畢竟事」。

「遂寢」：他要圓寂的時候，門人才問他：「怎麼樣子是最後的大事？」他就豎一豎拳頭，就休息了。「推枕而寂」：把枕頭推開了，就圓寂了。「塔全身寺東」：造一個塔，在寺的東邊，全身裝入塔中。「崇寧中」：崇寧是宋朝的朝代。「諡振宗禪師」：皇帝給他封號，叫「振宗禪師」。

贊曰

擔水不易 折擔猶難

side of the monastery. During the Chongning reign period of the Song Dynasty (1102-1106 C.E.), he was granted the posthumous title Dhyana Master Zhen Zong (Invigorating the Chan School).

Commentary:

The Master was a son of the Chen family, a native of Leqing, Yongjia of Wenzhou City (Zhejiang Province). He went to study with Master Ming Jue (Bright Enlightenment), who once said to him, "Being this way won't do; not being this way won't do. Being this way and not being this way both won't do." Just as the Master was ready to come up with a reply, Master Ming Jue hit him and chased him out. This happened four times in a row. Then the Master was assigned to be the "water-head." In a monastery there is a position of "water-head". A "water-head" is in charge of boiling water, a "rice-head" is in charge of cooking rice, and a "vegetable-head" is in charge of cooking the vegetables. One day as he was carrying water that he drew from the well, the carrying-pole snapped. Instantly the Master became enlightened.

He presented a verse upon his awakening: **One, two, three, four, five, six, seven, / I stand on one foot atop a ten thousand foot peak. I stand on one foot, all alone. From the jaws of the black dragon, I snatched the luminous pearl. / With a single word I defeated Vimalakirti!** With a single phrase, I could convince the layman Vimalakirti, who lived during the Buddha's time.

When Master Ming Jue heard the verse, he tapped the table lightly to express his approval. He thought that the verse was quite fine. It was as if he were saying, "Very good. It is well said."

Afterwards the Master presided over seven monasteries that he established. And his teachings spread throughout the country. In China he taught and transformed many people. When he was about to enter the stillness, his disciples asked him, "What is the final matter?" The Master raised his fist. The Master made a fist with his hand and showed it to his disciples. That was the ultimate, the final, great matter that his disciples wanted to ask about. Then he lay down, pushed away his pillow, and entered the stillness. His intact body was housed in a stupa built on the east side of the monastery. During the Chongning reign period (1102-1106 C.E.) of the Song Dynasty, he was granted the posthumous title Dhyana Master Zhen Zong (Invigorating the Chan School).

A verse in praise says:

Carrying water is not easy;  
Breaking the pole is harder  
still.



奪得明珠 任運走盤  
萬峰踏斷 豎起刹竿  
舟行陸地 匝匝波瀾

「擔水不易。折擔猶難」：挑水不容易。把擔桿斷了，更是不容易。

「奪得明珠。任運走盤」：在驪龍那兒，奪得明珠。這個明珠，在盤子裡來回走。「萬峰踏斷。豎起刹竿」：把萬仞峰頭都給踩斷了。立起來這麼一個旗杆。「舟行陸地。匝匝波瀾」：在陸地行舟，可是波瀾很多的，左一重、右一重的波瀾。

又偈贊曰

這樣那樣總不傳 當頭棒喝破疑團 呈偈  
奪珠露端倪 微言道出古今玄門人請問  
畢竟義 尊者豎拳示妙機 無疾而逝吉祥  
臥 頓悟了脫生死關

「這樣那樣總不傳」：古來的人，或者豎拳、或者怒目，這都是在說法。明覺禪師講這樣也不能得、那樣也不能得，你這麼樣子、那麼樣子都是不可得。究竟要什麼樣子？這個地方，就是叫人不用識心來揣測佛法，也不用嫉妒心想。這個「不傳」，就是不能流傳於世；你這樣子，這個法也不究竟；那樣子，法還是不究竟。你有了一個樣子、有了一個造作，這都不能作為一個經常不變的法則的。禪宗裡，就是令你無路可通了，然後再能找出路來；所謂「山窮水盡疑無路，柳暗花明又一村」，也就是「欲窮千里目，更上一層樓」的道理。因為這樣子，他想說話，明覺就打他；打了很多次，他才不講話，就去做水頭。

「當頭棒喝破疑團」：叫他做水頭，是要破他的疑惑；所以他天天挑

He snatched the bright pearl  
So that it rolled quite freely on a plate  
Ten thousand peaks lay crushed under his feet.  
He erected the flagpole of the monastery  
He rowed a boat on land,  
As the waves billowed and surged all around.

Commentary:

**Carrying water is not easy; breaking the pole is harder still.** For that pole to snap was also not easy. **He snatched the bright pearl** from the black dragon, **so that it rolled quite freely around on a plate. Ten thousand peaks lay crushed under his feet. He erected the flagpole of the monastery.** He erected the banner of the Chan School. **He rowed a boat on land / As the waves billowed and surged all around!** Although he sailed his boat on dry land, there were many waves.

Another verse says:

**This way, that way—none of it will last.**  
**A stunning blow destroyed the cloud of doubt.**  
**He presented a verse and snatched the pearl—**  
**a clue was in sight,**  
**A few subtle words exposed the mystery of past and present.**  
**His disciples inquired about the ultimate meaning.**  
**The venerable one raised his fist to reveal the wonderful**  
**purport.**  
**Lying in the auspicious posture, he passed away**  
**without any illness,**  
**Having suddenly awakened, he transcended the gate of**  
**birth and death.**

Commentary:

In times of old, whether they raised their fists or glared with their eyes, the ancients were speaking the Dharma. **This way, that way—none of it will last.** Master Ming Jue was saying, “This way, that way, still it won’t do. Ultimately what way will do?” This is a method to teach people to not make wild guesses about the Buddhadharma with their conscious mind, much the less to speculate with a mind full of jealousy. Whether this way or that way, the dharma will not be ultimate and it cannot be transmitted to posterity. Once it has a mark, an appearance, something contrived, it cannot act as an eternal, unchanging standard. In the Chan School, you get to a place where there’s no way out. Right then and there you proceed to find another path.

“Lost in a seemingly dark and desperate situation,

水。在道場裡挑水，這就是立外功；因為人必須要立功，有點德行，才能修行。你若沒有德行，就說：「我要修行！」沒有功德在那兒陪襯，你修行也是會著魔的。所以他就做水頭，挑所有人吃的水。那時候，不像現在有自來水管子，一放水就來了；那時候擔水，或者要走很遠，一擔一擔的挑。挑水也是磨修行人的性，不能忍的應該忍、不能受的要受。他挑水，挑挑，扁擔就斷了。這扁擔一斷，就在這個時候開悟了，把疑情也頓斷了，生死了了；所以他呈了一首偈頌，明覺禪師就印證他是開悟了。

所以說「呈偈奪珠露端倪。」：在驪龍頷下，把珠給搶過來了；這譬喻：明覺禪師知道他真正是開悟了。露端倪，就是知道一點頭緒了。「微言道出古今玄」：他用很少的一句話，就說出來古今玄妙的道理。

「門人請問畢竟義。尊者豎拳示妙機」：他要圓寂的時候，弟子請問：「究竟的義理是什麼？」尊者當時，就把拳頭豎一豎—這就是「畢竟義」。

「無疾而逝吉祥臥。頓悟了脫生死關」：他臨終時，也沒有病，就吉祥臥而圓寂了。為什麼他這樣呢？把生死的關都打破了，來去自由，歡喜來就來，歡喜去就去，了生脫死了！

You wonder if there's a way out.

Suddenly, you see a luminous beacon of hope."

Another saying that expresses that same principle goes like this:

"To take in all the horizon with my eyes,  
I ascend one story higher in the tower."

As usual, when he was about to come up with an answer, Venerable Ming Jue hit him (and chased him out). This happened not just once, but many times. When he finally quieted down, he was appointed the "water-head". **A stunning blow destroyed the cloud of doubt:** By appointing him the "water-head", Master Ming Jue helped him dispel the cloud of doubt and delusion.

The Master carried water everyday, thus establishing "outer merit". A person has to establish merit first if he/she wishes to cultivate the Way. Only after you have developed some virtuous practices can you then cultivate. If you do not have virtuous practices and insist on cultivating, you then lack the merit and virtue to support you, and you might very likely be possessed by demons. Therefore the Master became the "water-head" carrying water for everyone. Nowadays there is tap water. But during those times people had to carry water, bucket by bucket, over a long distance. That was a way of "polishing a cultivator's nature" too—to make him bear what he could not bear, take what he could not take. One time, as he was carrying water, his pole snapped, and right then and there he became enlightened. He awakened from his long persisting doubt, and ended the cycle of birth and death. Thereupon he presented a verse. Upon hearing his verse, Venerable Ming Jue agreed that the Master had become enlightened.

**He presented a verse after he "snatched the pearl** from the mouth of the black dragon"—**a clue came into his sight**, and he had sorted things well out of a mess.

**A few subtle words exposed the mystery of the past and present:** He uttered a few words to express the very wonderful and subtle principles.

When he was about to enter the stillness, **his disciples inquired about the ultimate meaning. The Venerable One raised his fist to reveal the wonderful purport.** That is the "ultimate meaning".

**Lying in the auspicious posture, he passed away without any illness,** He was not sick before he entered stillness. He simply lay down in the auspicious position and went off to rebirth. **He had suddenly awakened and transcended the gate of birth and death.** He was then free to come and go: to come if he wanted to come and to go if he wanted to go. He had put an end to the cycle of birth and death.