

# 從雲門三句說起

## Starting from the Three Phrases of Yunmen

比丘近巖文

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### 引子

1) 雲門三句：「我有三句話，示汝諸人。一句涵蓋乾坤，一句截斷眾流，一句隨波逐浪。若辯得出，有參學分，若辯不出，長安路上輾輻地。」——文偃禪師《五燈會元》

2) 雲門祖風：「忘餐待問，立雪求知，困風霜於十七年間，涉南北數千裏外。」——文偃禪師致南漢王劉晟之《遺表》(節錄)

雲門先賢們繼承這種精神，奠定了雲門宗在中國禪宗中後期獨盛二百年之局面，無怪乎民間有「雲門天子，臨濟將軍，曹洞士民」一說。

### 禪一在大覺

雲門，對我來說並不是一個陌生的名字。只是隱約記得——它，在廣東乳源，因參方而「被」跛腳的文偃祖師，曾於此大弘雲門宗風；記得宣公上人曾於此最後辭別虛雲老和尚；亦記得一九五二年，「雲門事變」中虛雲老和尚與僧眾曾於此遭困受難。

今年一月，在香港大嶼山慈興寺打完三個星期禪七的我，從香港北上廈門。原本沒有打算的，不知是天意使然，還是事出偶然，途中竟由深圳繞經廣州、韶關曲江、韶關雲門，去參拜了神往已久的兩大禪宗叢林及千年古剎：六祖的南華寺，雲門的大覺寺。

我想可能是因為我在慈興寺打七期間，看虛雲老和尚以及聖一老法師的禪七開示，有一天晚上跟信眾們討論，引用了雲門三句的公案；幾天之後的我，就已經在奔赴雲門的路上。之前，因為讀虛雲老和尚的禪七開示

### Preface

I. Yunmen said, "I have three phrases to reveal to you: 'to contain Heaven and Earth,' 'to sever the many streams,' and 'to drift with the waves.' If you can discern and understand these three, then you are ready to study. If not, then you are still traveling arduously along the road from Changan."—from *The Five Lamp Compendium*

II. The Tradition of Yunmen: "Waiting to inquire, I neglected to eat; seeking understanding, I settled in the snow; stranded in the wind, I lost the time. For 17 years, my footsteps traced thousands of miles, north and south across the rivers."—Master Wen Yan, *A Bequeathed Report to the King Liu Sheng of Southern Han*.

The worthy patriarchs of the Yunmen School carried on the spirit of Master Wen Yan, laying a solid foundation for the Yunmen School, which flourished in China for over 200 years. It is no wonder that there was a saying at the time: "Yunmen is the emperor; Linji is the general; Caodong is the scholar."

### A One-Day Chan Session in Yunmen

The name Yunmen, or "Gate of the Clouds," was not at all unfamiliar to me. I had only a vague memory of the place—located in Guangdong Province, it used to be the headquarters of the Yunmen Lineage, whose founder, Dhyana Master Wen Yan had spread his teachings widely. I remembered that it was the place where the Venerable Master Hsuan Hua had bid his last farewell to the Elder Master Hsu Yun, where, in 1951 and 1952, Venerable Master Hsu Yun and other monks had undergone great ordeals of suffering, ordeals which history would later remember as the "Yunmen Incident."

In January 2012, after having completed three weeks of Chan Session in Cixing Monastery on Lantau Island of Hong Kong, I made my way northwards to Xiamen to see my parents. I had no plan or intention to go to Yunmen; I don't know if it was the will of Heaven, or a mere coincidence, that my path was diverted from Shenzhen to Guangzhou, from Guangzhou to Qujiang of Shaoguan, and then to Yunmen. In Qujiang and Yunmen I had an opportunity that I had been longing for, to visit and pay reverence to two

與年譜，對雲門二字產生極為深刻的印象，但是未曾想到，亦沒注意到，虛老在上海的禪七開示，是佛源老和尚親筆記錄整理出來的。另外，我亦沒有注意到這半個多世紀裏，雲門，更多的是與佛源老和尚的名字聯繫在一起。

一月五日到深圳，六日抵廣州，七日就高速公路北上（一路上一個個高速公路的收費點真多啊，有時開一段路就卡住收錢。收的費用已經不是三兩塊錢，而是論百的（一百零五元人民幣），如此高的收費讓我相當吃驚。

我們途經南華寺時，在素菜館用午齋——因為目的地是雲門，沒有通知客堂。在南華寺內竟然沒有遇上常住僧眾。齋後，我們拜謁了六祖、憨山、丹田三大師的真身，以及六祖大師卓錫浣衣的卓錫泉，亦參觀了陳亞仙居士的墓，他是南華寺建寺前土地的擁有人。

午齋之後，我們匆匆趕路，三四點鐘，終於到了雲門。大覺寺坐靠觀音嶺，周圍古木參天，翠竹高挺，與之隔池（蓮花池）相望的是對面的雲門佛學院。上山的路上，兩邊修竹鬱密夾道，似乎在招手歡迎遠道而來

of the important Chan Monasteries in China, both of which have a history of over a thousand years: the Sixth Patriarch's Nanhua, or "Southern Flower" Monastery, and the Dajue, or "Great Awakening" Monastery of Yunmen.

This opportunity was possibly due to my readings of Dhyana Patriarch Wen Yan's stories and teachings. During the Chan Session in Cixing Monastery, I read books by Venerable Master Hsu Yun and Venerable Master Sheng Yi. At the evening discussion with the participants, I quoted from the stories that I read about Master Wen Yan and his biography. I did not foresee that I would embark upon a journey to Yunmen several days later. Long before this, after reading Venerable Master Hsu Yun's Chan instructions and biography, the word "Yunmen" had left a deep impression upon my memory. Nevertheless, I did not notice that the famous Chan instructions given in Shanghai by Venerable Master Hsu Yun had been compiled by Master Fo Yuan, whose name means "Source of the Buddha." I also had not noticed the fact that in the past over half a century, Yunmen had been closely associated with the name of this eminent monk, the late Venerable Master Fo Yuan.

I arrived in Shenzhen on the 5<sup>th</sup> of January, and Guangzhou on the 6<sup>th</sup>. By the next day I was on the highway, traveling north to Yunmen. I encountered many tollgates on this highway; every so often, I would find myself coming to a new tollgate. The charges were high, not two or three yuan (China's currency), but hundreds (at one time 105 yuan). It was quite shocking for me to see charges so high.

When we passed by Nanhua Monastery, we had lunch at the vegetarian restaurant. Because our destination was Yunmen, we had not informed the

### 三字三句，雲門禪風

雲門宗創始人文偃禪師（西元864年~949年），浙江嘉興人，俗姓張。幼年出家學律，後至睦州參道明禪師，因頓折一足而開悟。之後依睦州的指示，又謁雪峰義存禪師。在其座下依住三年，師資道合，雪峰遂以心印心，授以宗門密印。師得法後各處參訪，之後率眾開發韶州雲門山（今廣東乳源）光泰禪院，諸方推尊，故人稱「雲門文偃」。

師所弘揚的禪法，史稱「雲門宗」。於化導學人時，慣以一字說破禪旨，故禪林中有「雲門一字關」

The founder of the Yun Men (Cloud Gate) School, Dhyana Master Wen Yan (864 AD – 949 AD), was born in Jiaying County of Zhejiang Province. His surname as a lay person was Zhang and had left the householder's life at a very young age and learned Vinaya. Later he studied with Dhyana Master Dao Ming at Muzhou and became suddenly enlightened due to his bone fracture on one leg. Subsequently, following the instruction from Master Dao Ming, he visited and studied under Dhyana Master Xue Feng (Snow Peak) Yi Cun for three years. The Master's teachings and the disciple's learning truly corresponded with the Way; hence, Xue Feng transmitted the esoteric seal of the Chan School to Yun Men (Wen Yan) by the method of sealing the mind with the mind. After Yun Men received the Dharma from his Master, he visited and studied in various places. Eventually, he led an assembly to build the Guangtai (Brilliance and Peace) Chan Monastery at Shaozhou County at Yunmen Mountain (currently located at Ruyuan County of Guangdong Province). Monastics from all places regarded him highly and honored him as

的客人。山坡左上角有工人在施工加修佛源老和尚的靈塔。

參拜完靈塔，到客堂報到，安排好雲水寮，已是下午五點半，我們就去拜會住持明向大和尚（適逢年底，廟上幾位當家師，那幾天都忙於開會，以及在籌備佛學院創辦二十週年的工作，那天他們是開完會趕回來的）。

走在路上，剛好是僧眾去用藥石的時間，齋堂外有一群（二十多個）十歲到十六歲左右的沙彌，很有秩序地排隊打菜。他們樸素的衣著，充滿活力的身影，成為大覺寺一道耀眼的風景線。相信有人好好調教的話，他們一定可以成為佛教的棟樑之材。看到他們的莊嚴僧相，心中油然而生一種欣慰：從他們身上，似乎看到佛教的希望。

這些沙彌，晚上在禪堂就與我坐鄰單；晚香一共坐了大約三炷香，那天剛好是第五個七的最後一天，所以大和尚特地趕來給大眾開示，幾位班首師父也輪流給開示。大覺寺的禪堂很大，是個多功能廳，可以作開會、典禮之用，打禪七時就佈置成禪堂。去參加的不乏許多年輕的大學生。大眾一起

Guest Department at Nanhua Monastery that we were coming. During our short stay at Nanhua Monastery, we never saw the resident monks there. After lunch, we went to pay our respects to and worship the remains of the Sixth Patriarch Master Hui Neng, Master Han Shan (of the Ming Dynasty), and Master Dan Tian. We also paid a visit to the Sash Rinsing Fountain, and the graveyard of the layman Chen Yaxian, who was the previous owner of the property at Nanhua Monastery.

Afterwards we left for Yunmen, arriving at Dajue Monastery at about three or four o'clock. Dajue Monastery rests on Guanyin Mountain, where the ancient trees still reach upwards to the sky. Long and slender bamboo also towered above us. Across from Dajue Monastery was the Yunmen Buddhist Academy. As we made our way up the mountain paths, bamboo rose up on both sides, as if to welcome and greet these guests. High up and to the left, we could see the remedial construction project to repair the sharira tower of Master Fo Yuan.

After paying reverence to the sharira tower, we went to report to the Guest Department of Yunmen. It was over 5:30 p.m., and an audience with the abbot, Dharma Master Ming Xiang, had already been arranged for us. He had returned in haste to the monastery after having attended one meeting. These days the abbot and other key-positioned monks were busy attending some end-of-the-year meetings in various places and preparing for the 20<sup>th</sup> anniversary of the founding of Yunmen Buddhist Academy.

On our way to meet with the abbot Ming Xiang, I saw that a group of more than 20 young novices, ranging in age from about 10 to 16, were

### Three Characters and Three Phrases — the Tradition of Yun Men

之美稱。此外亦常以「顧、鑒、唸」三字啟發禪者，故又有謂之為「雲



Wen Yan of Yun Men.

The Chan methodology that Yun Men promulgated was known as the Yun Men School. When he taught students, he usually used one single character to reveal the principles of Chan. Therefore, amongst the Chan Schools, this method was reputed as the “One-character code of Yun Men.” Besides this, he’d frequently used these three characters of “watch,” “reflect” and “alas,” which were famed as the “Three Codes of Yun Men” to inspire Chan practitioners. “Watch” refers to regard one’s mind and introspect; “reflect” means to examine oneself and others and last, “alas” points to the knowing of profound principles that words and thoughts could not cover or it means the sovereign and the detached state of “sitting on a solitary peak” (Note: It is a metaphor to describe the knowing from the unique, sharp and concise methods of teaching.)

Yun Men’s methodology of Chan is generally covered in the following three lines known as the “Yun Men’s Three Phrases.” They are “Containing the



參禪的那種氛圍很好——幾乎使我動念，想說以後有機會再來參加他們的禪七。國內能有這樣規模的道場，這樣認真的僧眾在參禪打坐，還真是不多見的。這很多是要歸功於佛老幾十年的心血，想當年，整個雲門只剩



◎雲門山大覺禪寺，為中國佛教禪宗雲門宗的發祥地。南漢王賜名「光泰禪院」，宋建隆四年奉詔敕升「大覺禪寺」。由於寺院座落於雲門山下，世人慣稱之「雲門寺」。The Da-Jue Chan Monastery is the cradle of the Yunmen lineage in Chan School. The Emperor of Southern Han conferred the name, Guan-Tai Chan Monastery. During the Song Dynasty, it was upgraded to “Da-Juei Chan Monastery” by an imperial edict. Due to its location at the foothill of Mount Yun-Men, most people are accustomed to refer to this monastery as the “Yun-Men Monastery”.

walking single file to the Dining Hall to have their meal. This dinner is called a “medicine meal” in monastic terminology. The wholesome demeanor and the orderly serenity of the group, together with their simple attire and energetic manner, were quite scenic, and became a highlight of my visit. If properly educated, I believe they will definitely become pillars for a future Buddhism. Seeing them, I have a sense of hope for Buddhism in the future.

These young novices were also attending the Chan Session. Some were sitting near me, or right next to me. It was Saturday, the last day of the fifth week of the Chan Session, so the abbot came to give a special instruction on Chan practice. A few other important monks, those who held key positions in the monastery, also took turns giving instructions that night.

The Chan Hall at Dajue Monastery was a large and versatile multi-purpose hall. When Chan sessions were not taking place, it could be used as an auditorium, and during the Chan Session, it could be quickly converted to a Chan hall.

Among the participants present were quite a few college students. When the whole assembly was participating in the Chan session together, the energy and feeling was very inspiring. It moved me to consider coming to some of their Chan sessions in the future. I had rarely seen such large Chan monasteries in China, with so many sincerely practicing monks. Much of this success can be attributed to Elder Fo Yuan, who put in many decades of effort. At one time in the past, there were only three monks at Yunmen. They chose to stay on despite the very harsh political climate. The temple facilities and buildings had been destroyed. Elder Fo Yuan overcame these difficulties and inspired the monks and lay people to rebuild the monastery gradually.

### 三字三句，雲門禪風

門三字禪」。「顧」謂顧己，或自我反省；「鑒」謂鑒人，或自我鑑戒；「咦」謂領悟言詮不能及、思路不能到的玄旨，或指超絕一切，於孤峰頂上宴坐自適的境界。

雲門的禪法概括為三句，即「涵蓋乾坤、截斷眾流、隨波逐浪」，稱為「雲門三句」。第一句，意謂絕對之真理涵蓋宇宙，天地萬物皆是真如自性的顯現。第二句，意指真如自性應超越語言文字，於內心頓悟。因此禪師常於問答間不著日常思維線路，用意便是要截斷學人煩惱妄想，於不可思議之處悟見禪法的本質。第三句，指

Heaven and the Earth,” “Severing the many streams,” and “Drifting with the waves.” The first phrase means that absolute truth includes everything in the universe; all phenomenon is the manifestation from the inherent nature of suchness. The second phrase refers to the intrinsic nature of suchness is beyond words and languages and can only be awakened to from within. Hence, the replies from the dialogues Dhyana Master Yun Men had with his disciples did not conform to the conventional trains of thoughts from everyday life. The intent was to cut off the disciples’ afflictions and discursive thoughts so that they would be awakened to the innate quality of Chan in inconceivable places. The third phrase indicates the Master would dispense appropriate and timely teachings to the disciples according to their propensity for ultimate liberation.

In the Quotation Book of Dhyana Master Wen Yan, many quotes are related to “stopping all streams” and Dharma phrases that served as medicine [to cure the sickness of afflictions]. One example commonly known in

下三個僧人，一切的硬體設施被破壞得蕩然無存，是他領導大家，一磚一瓦修復起祖師道場的。他老人家在臨終的時候，還讓人攙扶著去看望大眾打禪七，去與大眾做最後的告假。

打完那天晚上的七，大和尚提早放香，讓大眾早點回去休息。不知道是不是到第五個七，大眾已經到了打持久戰的階段了：對於用功上路的人，這都不是問題；對那些功夫沒有辦法上路的人，還真是一種煎熬，我可以從鄰單沙彌的「捱」中感受出來。大約十五六歲的他，不知是不是熬久了，有些坐不住的感覺：不是貓著腰在那邊耗時間，就是找個機會在巡香師不在的時候悄悄地與他人耳語。後來我問其他的常住法師，沙彌的禪七時間表是不是與比丘的不一樣。他們說一樣的。我感歎：是不是應該給沙彌量身定做另一個禪七時間表啊？

一方面我回廈門的歸心似箭，另一方面陪我來的居士也無心眷留；所以，一月八日下午，依依不捨中，我們辭別雲門，驅車南下，結束了一天的參學之旅。

☞待續

Before passing away, he asked the monks to carry him to the Chan Hall, where he took the traditional leave of absence from the Sangha, and gave his last blessings to the Chan students.

After the sit, the abbot announced that people could go back to the dorms and rest early. Perhaps this was because it was the fifth week of Chan and people were worn out. Sitting Chan can be like a kind of protracted warfare. What is a dauntingly long session for beginners is no problem for seasoned cultivators. I could sense from the novices sitting near me how they felt about the Chan Session.

A novice about the age of 15 or 16 was barely making it. He was crouched over, his posture bent, waiting for each second to pass quickly. He would try to whisper to his fellow novices whenever the monitors were not present. Afterwards I asked another bhikshu if they had created a different schedule for the young novices. He said the schedule was the same for everybody. I sighed, reflecting to myself that it would be wiser to tailor a schedule that met the novice's experience and needs.

I could not wait to go back to Xiamen to see my parents, and the lay people who accompanied me were eager to go back to Guangzhou. So on the 8th of January, we drove south, with a feeling of sadness at parting from Yunmen. This put an end to our day of study at Yunmen.

☞To be continued

### Three Characters and Three Phrases— the Tradition of Yun Men

對參學者因材施教，隨機度人。

因此文偃禪師的語錄中，諸多是截流與藥句。佛門中盛行的「日日是好日」即是一例。師一次開堂示眾曰：「十五日以前不問爾，十五日以後道將一句來。」（十五日月圓以前如何，我先不問你們；我只問十五月圓以後，用一句話來說說？）弟子們聽了面面相覷，不知如何回答。文偃禪師便接著說：「日日是好日。」意思便是要學人以無分別的心量，去看一年之中的三百六十五天，從而見出天天如此、一如平等之禪理來。也惟有截斷分別識心、煩惱妄想，才能真正領悟雲門禪法「涵蓋乾坤」的博大內涵。

Buddhism was the line: "Every day is a good day!" One time, Wen Yan gave an instructional talk to the assembly and asked, "I won't ask you how things are before the 15<sup>th</sup> day of the lunar month. Simply use one phrase to describe how things are after the 15<sup>th</sup> day of the lunar month. Upon hearing this question, the disciples stared at each other speechlessly, not knowing how to answer this question. Dhyana Master Wen Yan continued, "Everyday is a good day." What he meant was that people must treat all the 365 days in a year without any conscious discrimination so that they can see all states in every day as the same. Subsequently, they will understand the principle of sameness and equality from the Chan teachings. Only when we stop all discriminating thoughts from our conscious mind to cut off afflictions and discursive thoughts could we then have true grasp on the vast meanings of "Containing the Heaven and Earth" from Yunmen's Chan teachings.