



三十六世百丈懷海禪師

三十六世百丈懷海禪師（續）

The Thirty-sixth Patriarch Chan Master Baizhang Huaihai (continued)

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English Translation Revised by Bhikshuni Heng Chih

「百丈清規訓衆僧」：說啊，這位百丈禪師立下寺院的清規，一直流傳到現在，作為僧眾的一種規範，一種準則。

「緇門善法垂後昆」：「緇」，就是黑色的袍子，緇門就是佛門，因為佛教徒多數時候都穿黑衣。垂，就是這麼垂下來，表示他留給以後的人；「昆」，可以說是兄弟，也可以解釋為後代，將來的人，這種善法留傳給後人作好榜樣。

「野鴨飛過鼻痠痛」：這個野鴨子在空中飛去了，他的鼻子痠痛痛的，大約是他聽到馬祖講法，明白法的道理了，就生出一種很悲哀的，悲憫眾生的心，明白要發心救度眾生，所以啊，他就說他的鼻子很痛的，因為他有所醒悟了。

「迷夢醒來眼難睜」：他從迷夢中醒過來了，眼睛還是很難睜開的，還沒有完全睜開，表示道

The Pure Rules of Baizhang instruct the assembled Sangha. Master Baizhang established a set of pure rules for monasteries, which have been subsequently transmitted down to the present day. They form the regulations for members of the Sangha. They are the standard set of rules.

Buddhism's wholesome Dharma is bequeathed to future generations. "Buddhism" here is literally a "black door." Black is the color of the robes. Thus, this "black door" refers to Buddhism. That is because most Buddhists wear black robes. "Bequeathed" means passing things on to those who come later. "Generations" can refer to one's own children, or it can refer to the next generation—to people of the future. These wholesome Dharmas are passed on to later generations to provide good models.

As the ducks flew by, his nose felt sore. As the wild ducks flew by, he felt the ache and pain on his nose. Perhaps because he listened to Master Mazu's Dharma talk and understood the principles of Buddhadharma. He was pained and gave rise to a compassionate mind for all beings. He realized that he needs to make a resolve to save living beings. That's why he said his nose was painful because he was awakened to something.

Awakening from a confusing dream, he found it hard to open his eyes. He awoke from this confusing dream, but still found it difficult to open his eyes. His eyes weren't completely open, which represents his having had a realization, but his still needing to be

理他是明白了，但是還需要馬祖給他印證，才算真正地醒過來了，真正地睜開眼睛了。

「未說卷席何所謂」：「未說」，在還沒有開始講法，什麼法都還沒有說的時候，也就是馬祖陞座正要講法的時候，這位弟子，百丈禪師上來就將席子給捲走了。馬祖沒有坐席了，大約也就從法座上下來了，所以啊，馬祖說：「我還沒說法，你就捲席幹什麼？」何所謂，就是幹什麼。

「已覺昨非不矇矓」：這位百丈禪師說「已覺昨非」，他已能覺悟昨天不對的地方了，昨天的事情都明白了，他明白以前的錯誤了，從夢中醒來了，他的鼻子今天也不痛了。不矇矓，就是不糊塗了，從此就不再愚癡了。

「大雄山上光無量」：在這個大雄山山頂上放出無量的光，「大雄山」，就是百丈建立道場，講法度生的地方，這個光是無量的，無量的光都從這個道場發出來。

「續佛慧命振宗風」：「續」，就是接續，接續佛的這種慧命，也可以說是他接續諸佛的心印，這種覺悟的法脈。「振」，就是培振；「宗」，宗門，也就是禪宗；「風」，就是風氣、傳統，他建立道場，培振宗門的風氣。✻

certified by Patriarch Mazu. Only then would he be truly awake; only then would his eyes be entirely open.

He rolled the mat before the talk; why did he do that? “Before the talk” means before the Dharma lecture had even begun. No Dharma had yet been spoken. Patriarch Mazu was about to sit and about to begin speaking Dharma when his disciple, Chan Master Baizhang, stood and rolled up his mat. Patriarch Mazu wasn’t sitting on the mat so he descended from the Dharma seat. Patriarch Mazu asked, “I hadn’t even spoken Dharma, and you rolled up the mat. Why did you do that?”

Because he already recognized yesterday’s wrongs; he was not the least bit hazy. Chan Master Baizhang said, “I already recognize yesterday’s wrongs.” He had already awakened to the mistakes he’d made before; he was quite clear about what had happened before. He understood his past mistakes because he had awakened from this dream. Today his nose does not hurt. He’s “not the least bit hazy” means he wasn’t muddled and from now on would not be stupid any more.

On top of the Peak of Great Heroes the light is limitless. The Peak of Great Heroes emitted immeasurable light. “Mountain of Great Heroes” is where Baizhang established a Way-place. There, Chan Master Baizhang explained the Dharma, saved living beings, and the light emitted was limitless. Measureless light issued from that Way-place.

Continuing the Wisdom-life of the Buddhas, he sustained the Chan School’s traditions. “Continuing”, that is perpetuating the Wisdom-life of Buddhas. And it can also be described as perpetuating the Mind-seal of Buddhas. It is the awakened lineage of Dharma. “Sustained” means he revived the Chan School. “Traditions” refers to the policies and general practices. He established a Way-place and aroused interest in preserving the conventions of the school. ✻

BUDDHISM A TO Z

「業」意即行為，這種行為是因欲望而產生，並為因果律所支配。身語意現今所造的每一個善業、惡業，將來都會有相應的果報。我們現在每一刻都在經歷，過去身語意業的果報；而同時又在造新業，未來會受報。所以業是令我們不停地在六道中輪迴的主要動力。

The word “karma” means activity, activity that is based upon desire and governed by the law of cause and effect. For every good and bad act of the body, of speech, and of thought performed in the present, there is a corresponding result which is experienced in the future. In every moment, we experience the results of our past body, speech and thought-karma and simultaneously create new karma which will bear fruit in the future. Thus karma is the primary force which keeps us in the cycle of rebirth, continually being reborn in the various realms of existence.