



## 第三十七世滬山靈佑禪師

### Thirty-Seventh Chan Patriarch Lingyou of Wei Mountain

宣化上人講於1983年12月7日

比丘尼恒持 修訂

A Lecture by the Venerable Master Hua on December 7, 1983

English Translation Revised by Bhikshuni Heng Chih

師，生福州，趙氏。二十三參百丈，丈許入室；因撥火因緣發悟。充典座，丈選滬山住持，召師囑曰：「吾化緣在此，滬山勝境，汝當居之嗣續我宗，廣度後學。」

而華林聞之曰：「某居上首，典座何得住持。」

百丈曰：「若能對衆下得一語出格，當與住之。」

即指淨瓶問曰：「不得喚作淨瓶曰：『不可喚作木突也。』」

丈乃問師，師踢倒淨瓶，便出；

丈笑曰：「第一座輸卻山子也。」師遂出世滬山，稱滬仰宗。

The Master was born in Fuzhou as a member of the Zhao family. At twenty-three years of age he went to study under Master Baizhang and was accepted as a room-entering disciple. From conditions surrounding poking a fire, he became enlightened. Although he was only a kitchen manager, Baizhang selected him to become the abbot of Wei Mountain. Master Baizhang exhorted him, "My place is here, but there are prospects at Wei Mountain. You should go there, continue our school, and bring in vast numbers of future students."

Upon hearing the decision, Bhikshu Hualin questioned it. "I am the head disciple, why does someone working in the kitchen get to be an abbot?"

Patriarch Baizhang replied, "Whoever can make an unparalleled true statement right now in the assembly will get to be the abbot."

Then he pointed to a water vessel and said, "I won't allow you to call it a 'water vessel.' What other name would you give it?"

Monk Lin said, "It can't be called a wooden plug."

Baizhang asked the same question of the Master. The Master simply kicked over the vessel and left the room.

Patriarch Baizhang laughed and said, "The head disciple lost out to a hillbilly!" The Master then went to Wei Mountain, and his tradition became known as the Weiyang School.

今天講第三十七祖，在中國的祖師來計算，是第十祖；在我們本宗來講，則是為仰宗的初祖——靈祐禪師。

「師，生福州，趙氏」：為山靈祐禪師是福州人，俗家姓趙。「二十三參百丈，丈許入室」：他在二十三歲時參禮百丈禪師，百丈禪師允許他做為入室弟子。

「因撥火因緣發悟」：他在廚房做典座，管理廚房，因為撥這火，燒燒火他開悟了。

「充典座，丈選潯山住持」：百丈禪師也知道他開悟了，就以他是個典座的身份，選他為潯山住持。

「召師囑曰：吾化緣在此，潯山勝境，汝當居之嗣續我宗，廣度後學」：「此」，指在江西。百丈禪師把他叫來，說：「我的法緣就在江西這個地方。潯山在湖南，環境特好，特別優勝，你應該到大潯山造廟，在那兒給大家多講佛法，繼續我們這個宗門，傳我們這個禪宗，不要叫它斷了，好度這一切的后學，這一切的后學，你都把他們度了。」這是囑咐他，叫他去做方丈，做住持。

「而華林聞之曰：某居上首，典座何得住持」：這時候有一個華林師聽見了，就來同他爭方丈。說：「我是做首座的，還沒輪到我，怎麼可以叫他去？若到其他的地方建立道場，應該叫我去呀！怎麼可以叫一個典座去呢？典座他不是上座，是很平常的一個執事啊！」

「百丈曰：若能對衆下得一語出格，當與住之」：你說百丈禪師這時候怎麼辦呢？自己要派一個人去做方丈，就有一個人來和他爭，爭方丈來做。所以百丈禪師就說：「若你能說出一句一般人所不明白的，我就讓你做住持。」

待續

### Commentary:

Today's lecture is on the thirty-seventh patriarch. Counting from the patriarchs in China, this one is the tenth. From the perspective of our tradition, he is the first patriarch of the Weiyang School—Chan Master Lingyou.

The Master was born in Fuzhou as a member of the Zhao family. Chan Master Lingyou of Wei Mountain was from Fuzhou. His lay name was Zhao. At twenty-three years of age he went to study under Master Baizhang, and was accepted as a room-entering disciple. When he went to pay respects to Chan Master Baizhang, Master Baizhang allowed him to be a room-entering disciple (a Confucian term which means a more advanced disciple, and therefore, closer to the teacher).

From the conditions surrounding poking a fire, he became enlightened.

Although he was only a kitchen manager, Baizhang selected him to become the abbot of Wei Mountain. Chan Master Baizhang knew that he had become enlightened and even though he was just a kitchen manager, Baizhang chose him to be the abbot of Wei Mountain.

Master Baizhang exhorted him, "My place is here, but there are prospects at Wei Mountain. You should go there, continue our school, and bring in vast numbers of future students." "Here" refers to Jiangxi. Chan Master Baizhang called him out and said, "My Dharma affinities are here in Jiangxi. Wei Mountain is in Hunan. It's a fine environment; the surroundings are stunning! You should establish a monastery at Wei Mountain and speak more Buddhadharma for the people there. Continue our lineage; transmit the Chan School and don't let it be cut off. Skillfully rescue future students." That was his exhortation; he told him to go be an abbot.

Upon hearing the decision, Bhikshu Hualin questioned it. "I am the head disciple, why does someone working in the kitchen get to be abbot?" When Master Hualin heard that, he came forward to fight for the position of abbot, saying, "I'm the head monk and yet this doesn't come to me! How can you tell him to go? If a monastery is to be established somewhere else, I should be the one to go! Why is the kitchen manager being told to go? A kitchen manager is not a head monk—he's doing ordinary service."

Patriarch Baizhang replied, "Whoever can make an unparalleled true statement right now in the assembly will get to be abbot." What do you suppose Chan Master Baizhang did then? He wanted to send a person to go be an abbot, but someone comes forward to oppose him—to fight for the position of abbot. Well, Chan Master Baizhang said, "If you can say something that most people could not understand, I will appoint you as the abbot."

To be continued